

THE ECLECTIC REVIEW,

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Art. I. *Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824—1825, (with Notes upon Ceylon,) an Account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India. By the late Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. In 2 vols. 4to. pp. xlviii. 1148. [Plates.] Price 4l. 14s. 6d. London. 1828.*

MANY circumstances combine to render these volumes interesting in no ordinary degree. The country which they describe, of which one has heard so much and knows so little, the sacred office and highly respected character of the Author, his premature and lamented decease, his admirable qualifications as a traveller, of which, as the companion of the late Dr. E. D. Clarke, the public had ample evidence in the Notes to his Travels,—altogether concur to raise to a very high pitch the anticipations with which the reader sits down to the perusal of this posthumous Journal. Nor will those expectations be disappointed. The Narrative is written in a fascinating style of epistolary familiarity, without ever becoming frivolously minute or tedious. It is a journal, in which the impressions and observations suggested by the scenes and occurrences of the day, were recorded while yet fresh and distinct; the only method, as the experienced traveller is well aware, that can secure accuracy of detail. ‘Had it pleased God to spare the Bishop’s life, it was’, we are told, ‘his intention, after re-visiting the same countries, to publish, corrected by further experience, an account of his travels from the notes, in which light only he considered the work now offered to the world.’ Highly as we should have valued the Bishop’s matured opinions on many subjects, we cannot regret on any other account than the melancholy cause, that we have in the present publication a vivid transcript of his first impressions on traversing the sphere of his jurisdiction, mingled

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with traits of personal character and expressions of private feeling which considerably enhance the interest, if they do not add to the substantial value of the publication.

Speaking of an English Traveller whom he met with at Lucknow, the Bishop remarks :

‘ Mr. Hyde is a great traveller, and the only Englishman whom I have heard of, except Lord Valentia, who has visited India from motives exclusively of science and curiosity since the country has been in our possession. All others, however science might engross their attention, have, like Leyden and Sir William Jones, had some official and ostensible object; whereas this gentleman is merely making a tour.’

It is a singular circumstance, although easily accounted for, that there exists in fact scarcely a volume of English Travels in India. For the information that we possess respecting the interior of the country, we have hitherto been indebted almost exclusively to foreign travellers, to the military servants of the Company, and to Missionaries. The embassies of Mildenhall, Hawkins, and Roe, served only to stimulate curiosity by giving rise to vague and exaggerated ideas relative to the pomp and power of the monarchs of Ind. Of the older travellers, Bernier is by far the most intelligent and trust-worthy: Major Rennell styles him the most instructive of all East Indian travellers. He spent twelve years in the country, during eight of which he acted as physician to the Emperor Aurungzebe. He, therefore, saw the court of the Great Mogul in the zenith of its magnificence. He accompanied a nobleman in the imperial suite, on the temporary removal of the court to Cashmere; and he was an eye-witness of many of the principal transactions which distinguished the first ten years of the reign of the great Allumghire. His work is valuable, however, chiefly on account of the light which it throws upon the political state of the country at that period, and upon the manners and customs of the people under the dominion of their Moslem conquerors*. It belongs to history, rather than to topography; for, with the exception of the Letters comprising the narrative of his excursion to Cashmere, there is little inform-

* A new Translation of Bernier's Travels (by Irving Brock) has lately appeared in 2 vols. 8vo. (Price 18s. Pickering. 1826.) The work is edited in a very respectable manner, and will in this shape be generally acceptable. It ought, however, to have been comprised within a single volume; and the deficiency of either table of contents or index is a serious blemish in the publication. Another Translation, by John Stewart, has recently appeared at Calcutta, in 1 vol.

ation of a geographical kind. It detracts too from the value of his work, that a considerable portion of it was drawn up from recollection after he had left the country. Thevenot (the younger) spent about fifteen months in the Deccan, during which time he collected a great deal of information respecting the almost unknown country, with the assistance chiefly, it is supposed, of the Capuchins of Surat. He saw but little of the country himself. Tavernier journeyed, according to his own account, through most of the provinces of the empire, and in more directions than any other traveller. He has given a number of routes, and his work contains a mass of curious and sometimes valuable materials*. But it was chiefly dictated from memory, in part from imagination; its statements often rest on mere hearsay authority, and the veracity of this Traveller is in some instances questionable. Carré, Dellon, De la Haye, and Fryer, all visited the peninsula between 1660 and 1680; but their opportunities of observation were extremely limited, and they are cited chiefly for the information they furnish as to the political state of the country at that period. De Graaf visited Patna in 1679, where the Dutch then had a factory; and Manderslo, about the year 1640, travelled from the capital of Gujerat to Agra, and afterwards to Bejapore in the Deccan. The latter consequently saw more of India than any traveller of the seventeenth century, except Tavernier; and his narrative, edited by Olearius, bears a high character for intelligence and fidelity.

The geography and history of India were both, however, in a most crude and imperfect state, when, towards the close of the eighteenth century, Major Rennell gave to the public his invaluable "Memoir of a Map of Hindostan." 'Considering', he says in the preface, 'the vast extent of India, and how little its interior parts have been visited by Europeans till the latter part of the last (seventeenth) century, it ought rather to surprise us, that so much geographical matter should be collected during so short a period. Indeed we must not go much further back than *thirty-five* years' (from 1788) 'for the matter that forms the basis of the map†.' The additional materials consisted chiefly of the local information obtained by the marches of the British armies during the war with Hyder Ali and Tippoo Sultaun; of astronomical observations and hydrographic sur-

* There is one subject to which he devoted more attention than any other traveller, namely, the diamond-mines of Golcondah and Orissa, of which the fullest account will be found in his Travels.

† In the time of D'Anville, the Brahmapootra was unknown as one of the principal rivers in India.

veys; together with the route of Mr. George Forster, in the year 1783, 4, from Bengal, by way of Jummoo, to Cashmere. A short time before, a Mr. Hodges, who had, in the capacity of draftsman, accompanied Captain Cook in his voyage round the world, was tempted to undertake an excursion in search of the picturesque into India. He commenced his journey at Madras, but, being unable to penetrate into the interior, sailed for Calcutta, whence he proceeded up the Ganges to Monghir, and subsequently visited Patna, Benares, Lucknow, and Agra.

A considerable interval now occurs, during which no work of importance appeared in this country relative to India, except learned researches, antiquarian and philological, historical fragments, and political memoirs. In the year 1800, Dr. Francis Buchanan undertook a journey through Mysore, Canara, and Malabar, under the orders of Marquis Wellesley, for the purpose of investigating the state of agriculture, arts, commerce, the manners and customs, &c., in Mysore and the ceded territories. His journal was published in this country in 1807, in three volumes, 4to. It is a valuable but most ill-arranged and unreadable work, the greater part being occupied with tedious statistical details without any attempt at compression. Lord Valentia arrived at Calcutta in January 1803. He visited Benares, Lucknow, and Canouge; and subsequently, Madras, Bangalore, Seringapatam, and Mysore; Bombay, Poonah, and Chinchoor. His volumes are highly interesting, but they are chargeable with a fault the very opposite of that which attaches to Dr. Buchanan's journal. His Lordship is apt to tell us rather too much what he thought, and too little what he saw. In fact, he travelled with a secretary, and, as was natural, made too little use, on the journey, of his own pen.

Those who have travelled in India will best appreciate the industry with which Bishop Heber kept his journal. The activity of his mind seems to have been excited, rather than diminished, by an enervating and oppressive climate. Uniting with a constant reference to the primary object of his tour and the business of his sacred office, the enthusiasm of the traveller, he extended his journey in all directions; exploring, in succession, the labyrinths of the Gangetic Delta, the fertile plains of Bengal and Bahar, the forests of Kumaon, the roots of the mighty Himalaya, and the scorching sands of Gujerat. Without further preface, we shall proceed to lay before our readers a brief abstract of the contents of these highly interesting volumes, the price of which must circumscribe their circulation, with such extracts as our narrow limits will admit.

Passing over the voyage, the description of which is not, however, without interest, we shall begin at Calcutta, to which

three chapters are dedicated; but the best description of the city is given in the Bishop's Letters.

' Calcutta is a very striking place, but it so much resembles Petersburg, though on a less splendid scale, that I can hardly help fancying myself sometimes in Russia. The architecture of the principal houses is the same, with Italian porticoes and all white-washed or stuccoed; and the width and straightness of the principal streets, the want of pavement, the forms of the peasants' carts, and the crowds of foot-passengers in every street, as well as the multitude of servants, the want of furniture in the houses, and above all, the great dinner parties which are one distinguishing feature of the place, are all Muscovite.' Vol. II. p. 318.

The parallel might have been carried still further. The sites of both the Russian and the Anglo-Indian capital are ill chosen, although the inconveniences to which they are exposed, are not precisely of the same kind. In both, too, the architecture and mixed character of the place result from a combination of European art with the gorgeous pride of the East. Russia scarcely belongs to Europe: all its prevailing features are Asiatic. In another letter, we have a fuller description of the metropolis of Her Majesty the Company.

' Calcutta, when seen from the south, on which side it is built round two sides of a great open plain, with the Ganges on the west, is a very noble city; with tall and stately houses, ornamented with Grecian pillars, and each, for the most part, surrounded by a little apology for a garden. The churches are not large, but very neat and even elegant buildings, and the government-house is, to say the least of it, a more shewy palace than London has to produce. These are, however, the *front lines*: behind them ranges the native town, deep, black, and dingy, with narrow, crooked streets, huts of earth baked in the sun, or of twisted bamboos, interspersed here and there with ruinous brick bazars, pools of dirty water, coco-trees, and little gardens, and a few very large, very fine, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are some mosques of pretty architecture, and very neatly kept, and some pagodas, but mostly ruinous and decayed; the religion of the people being chiefly conspicuous in their worship of the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms, which are set up in different parts of the city. Fill up this outline with a crowd of people in the streets, beyond any thing to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist; besides figures of religious mendicants with no clothing but their long hair and beards in elf locks, their faces painted white or yellow, their beads in one ghastly lean hand, and the other stretched out like a bird's claw, to receive donations; marriage processions, with the bride in a covered chair and the bridegroom on horseback,

so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and old men, lookers-on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild-looking men with thick sticks, so unmercifully used as to undeceive perfectly all our notions of brahminical humanity; attendants with silver maces, pressing through the crowd before the carriage of some great man or other; no women seen except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches, covered up close with red cloth, are seen conveying the inmates of the neighbouring seraglios to take what is called "the air"; a constant creaking of cart-wheels, which are never greased in India, a constant clamour of voices, and an almost constant thumping and jingling of drums, cymbals, &c. in honour of some of their deities; and add to all this, a villainous smell of garlic, rancid cocoa-nut oil, sour butter, and stagnant ditches; and you will understand the sounds, sights, and smells of what is called the "Black Town" of Calcutta. The singularity of this spectacle is best and least offensively enjoyed on a noble quay, which Lord Hastings built along the shore of the river, where the vessels of all forms and sizes, Arab, Indian, Malay, American, English, the crowds of Brahmins and other Hindoos washing and saying their prayers, the lighted tapers which towards sun-set they throw in, and the broad bright stream which sweeps by them, guiltless of their impiety, and unconscious of their homage, afford a scene such as no European and few Asiatic cities can at all parallel in interest and singularity.' Vol. II. pp. 296, 7.

In his journal, the Bishop confesses himself to have been much disappointed as to the splendour of the equipages. 'The horses are most of them both small and poor; while the dirty white dresses and bare limbs of their attendants, have, to an unaccustomed eye, an appearance of any thing but wealth and luxury.'

'The external meanness of all the shops, depositories, and warehouses in this great city, is surprising. The bazars are wretchedness itself, without any approach to those covered walks which are the chief glory of the cities of Turkey, Russia, and Persia, and which, in a climate like this, where both the sun and the rains are intolerable, would be more than any where else desirable. Yet I have read magnificent accounts of the shops and bazars of Calcutta. But they were in the same authors who speak of the picturesque appearance of its 'minarets'; whereas there is absolutely no single minaret in Calcutta; nor, so far as I have seen or heard, in any of its neighbouring towns. Hamilton's book, where this is mentioned, is generally regarded as very correct. How could such a mistake occur in a matter of all others the most obvious to the eye? There are many small mosques indeed, but the muezzins all stand at the door, or on some small eminence adjoining. Minarets there are none. Perhaps he confounded the church and steeple, and supposed that mosque and minaret were synonymous. But none of the mosques are seen

in any general view of Calcutta, being too small, too low, and built in too obscure corners to be visible, till one is close upon them. They rather, indeed, resemble the tombs of saints, than places for public worship, such as are seen in Turkey, Persia, and the south of Russia. Though diminutive, however, many of them are pretty, and the sort of eastern-gothic style in which they are built, is, to my eye, though trained up to reverence the pure English style, extremely pleasing. They consist generally of a parallelogram of about thirty-six feet by twelve, or hardly so much, surmounted with three little domes, the apex of each terminated by a flower, with small but richly ornamented pinnacles in the angles. The faces of the building are covered with a good deal of arabesque tracery, and pierced with a small door of gothic form, in the centre of one of the longest faces, and a small window of almost similar form, on each side. Opposite to the door, which opens eastward, and on the western side, is a small recess, which serves to enshrine the Coran, and to direct the eyes of the faithful to the *Kibla* of Mecca. The taste of these little oratories is better than their materials, which are unfortunately, in this part of India, nothing but brick covered with plaster: while they last, however, they are really great ornaments to the lanes and villages where they occur, and might furnish some advantageous hints, I think, to the Christian architects of India.' Vol. I. p. 74—76.

The site of Calcutta is an almost perfect level of alluvial and marshy ground, which, a century ago, was covered with jungle and stagnant pools, and which still almost every where betrays its unsoundness by the cracks conspicuous in the best houses. To the east, at the distance of four miles and a half, is a large but shallow lagoon of salt water, from which a canal is cut pretty nearly to the town, and towards which all the drainings of the city flow. To the south of the city, a branch of the Hooghly, called Tolly's Nullah, flows into the Sunderbunds: on its banks are the suburbs of Kidderpoor and Allypoor. Westward, flows the Hooghly, 'at least twice as broad as the Thames below London 'bridge,' covered with large ships and craft of all kinds, and affording, on its further bank, the prospect of another considerable suburb,—that of Howrah. To the north, the two great roads to Dumdum and Barrackpoor lie over a vast extent of fertile country, divided into rice-fields, orchards, and gardens, covered with a thick shade of fruit-trees, and swarming with an innumerable population, occupying the large suburbs of Cossipoor, Chitpoor, &c. The intermediate space between the salt lake and the city, is likewise filled with gardens, orchards, and villages; but the proximity of the 'bad water' renders this district extremely unhealthy, and few Europeans reside there. The dwellings of the natives are sometimes of considerable size, but are mostly 'wretched huts clustered in irregular groupings, round large 'square tanks, and connected by narrow, winding, unpaved

‘streets and lanes, amid tufts of bamboos, cocoa-trees, and plantains; picturesque and striking to the sight, but extremely offensive to the smell, from the quantity of putrid water, the fumes of wood-smoke, cocoa-nut oil, and, above all, the *ghee*, the Hindoo's principal luxury.’ The tract to the northward is drier, healthier, and more open. The rides round Calcutta are very pleasing. As soon as its boundary is passed, the roads

‘wind through beautiful villages, overhung with the finest and most picturesque foliage the world can shew, of the banyan, the palm, the tamarind, and more beautiful perhaps than all, the bamboo. Sometimes the glade opens to plains covered, at this time (Dec. 15), with the rice-harvest, or to a sight of the broad, bright river with its ships and wooded shores; sometimes it contracts into little winding tracks through fruit-trees, gardens, and cottages; the gardens fenced in with hedges of aloe and pine-apple; the cottages neater than those of Calcutta, and mostly of mats and white wicker-work, with thatched roofs and cane verandahs, with gourds trailing over them, and the broad, tall plantains clustering round them.’ Vol. II. pp. 298, 9.

The climate of Calcutta, at the season at which the Bishop arrived (Oct.—Dec.), is extremely pleasant. He describes it as far surpassing his expectations; ‘and indeed,’ he adds, ‘if it would always continue as it is now, it would be, perhaps, the finest in the world.’

‘The mornings, from five to eight, are now (Dec.) equal to the pleasantest time of year in England; then follow about eight hours, during which a man does well to remain in the house, but which, under such circumstances, are not too hot either for comfort or any kind of mental exertion; and from four to dark, it is again about the temperature of our summer evening. This is, indeed, the best time of year. Of the rains and the hot winds, every body speaks with very alarming eloquence; and I apprehend that, during their continuance, a bare existence is all that any man can hope for.’ Vol. II. p. 305.

By the middle of April, the weather became very hot. It is then often advisable, on the failure of the north-westers, to shut up all the windows about eight o'clock in the morning, merely agitating the air within by *punkahs*. By excluding all outward breezes, the temperature may be kept at from 80° to 85°, instead of 100°. Thus confined, it is however, ‘close and grave-like’; but, if we go to an open window or door, ‘it is literally like approaching the mouth of one of the blast-furnaces in Colebrook Dale.’

On the 15th of June, the Bishop left Calcutta for his visitation through the upper provinces. His first voyage was to

Dacca, through a part of the country rarely traversed by Europeans. The navigation was tedious and intricate, and attended, in some parts, with sundry annoyances. Holland itself could not have furnished a 'thicker or more stinking fog' than ushered in one tremendously hot day; but one of the greatest plagues was the 'winged bugs,' which at one time so filled the cabins as to render them scarcely endurable. Moreover, accidents are not unfrequent in navigating Indian rivers, of the following description.

'We were skirting pretty near the base of a high crumbling bank, whose top was at least thirty feet above us, when the agitation of the water caused by our oars, and the motion of the vessel, dislodged some of the sandy brink, and immediately a large body of sand and loose earth, weighing perhaps several hundred weight, slipped down in a formidable avalanche into the water, half filled our cabin, and wetted me to the skin with the splash it raised; and though it would hardly have sunk us, had it fallen on our deck, would doubtless have swamped the greater part of the boats we see around us.' Vol. I. p. 115.

Notwithstanding these drawbacks, the voyage afforded much to gratify and interest the traveller. The country about Chinsurah and Ranaghat is described as not unlike some parts of the banks of the Thames in Oxfordshire and Buckinghamshire, the absence of cocoa-trees favouring the illusive resemblance. On the fourth night, they brought too at Sibnibashi, a ruined Hindoo city, which appears to have been a place of some importance, although it is scarcely noticed by Hamilton*, and Major Rennell places it much further south and on the wrong side of the river. The high, angular domes of some pagodas seen above the trees of a thick wood, induced the Bishop to land; and the jungle proved to be full of ruins. Two very fine intelligent-looking boys whom they met, informed them that the place was really Sibnibashi; that it was very large and very old, and that there were good paths through the ruins. These youths were naked, all but the waist-cloth, 'like the other 'peasants'; but the Brahminical string over their shoulders marked their superior caste.

'After a few questions, they whispered to each other, and ran towards the jungle, leaving us to pursue our track, which was narrow and winding through masses of brick-work and earthen mounds, with many tamarind and peepul trees, intermixed with thickets of cactus,

* The proper name appears to be Sivanivasa. See Hamilton's *Hindoostan*, Vol. I. p. 147.

bamboo, and a thorny plant a little like the acacia ; on the whole reminding me of some parts of the Roman wall at Silchester. We found four pagodas, not large, but of good architecture and very picturesque, so that I much regretted the having left my sketch-book on board, and the more so because it was now too late to get it before dusk. The sight of one of the peons, who had followed me, though without orders, with his silver mace, procured us much respect from the Brahmins and villagers, and the former were urgent to shew us their temples. The first which we visited, was evidently the most modern, being, as the officiating Brahmin told us, only fifty-seven years old. In England, we should have thought it at least two hundred ; but in this climate a building soon assumes, without constant care, all the venerable tokens of antiquity. It was very clean, however, and of good architecture ; a square tower surmounted by a pyramidal roof, with a high cloister of pointed arches surrounding it externally to within ten feet of the springing of the vault. The cloister was also vaulted, so that, as the Brahmin made me observe, with visible pride, the whole roof was "*pucka*" or brick, and "*belathee*" or foreign. A very handsome gothic arch, with an arabesque border, opened on the south side, and shewed within, the statue of Rama, seated on a lotus, with a gilt but tarnished umbrella over his head ; and his wife, the earth-born Seeta, beside him. A sort of dessert of rice, ghee, fruit, sugar-candy, &c. was ranged before them, on what had the appearance of silver dishes ; and the remaining furniture of the temple consisted of a large gong hanging on the wall, and some *Kedgerie* pots. From hence we went to two of the other temples, which were both octagonal, with domes not unlike those of glass-houses. They were both dedicated to Siva (who, Abdullah, according to his Mussulman notions, said, was the same with Adam), and contained nothing but the symbol of the Deity, of black marble. On paying my fee to the Brahmins who kept these shrines, I was surprised to find, that they would not receive it immediately from my hand, but that they requested me first to lay it down on the threshold. I thought it right to explain that I meant it for them, and in return for their civility, not as an offering to their god ; but they answered, that they could not receive any thing except from their own caste, unless it were thus laid before them. I therefore of course complied, though a little surprised at a delicacy of which I had found no symptom in those Brahmins whom I had previously met with. Meantime, the priest of Rama came up with several of the villagers, to ask if I would see the Raja's palace. On my assenting, they led us to a really noble gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation and decidedly handsomer, though in pretty much the same style with the "Holy Gate" of the Kremlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side a wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Caffa. I asked, who had destroyed the place, and was told, Seraiah Dowla ; an answer which (as it was evidently a Hindoo ruin) fortunately suggested

to me the name of the Raja Kissen Chund. On asking whether this had been his residence, one of the peasants answered in the affirmative, adding, that the Raja's grand-children yet lived hard by. By this I supposed he meant somewhere in the neighbourhood, since nothing here promised shelter to any beings but wild beasts; and as I went along, I could not help looking carefully before me, and thinking of Thalaba in the ruins of Babylon:

“Cautiously he trode and felt
The dangerous ground before him with his bow;

* * * * *

The adder, at the noise alarmed,
Launch'd at th' intruding staff her arrowy tongue.”

‘Our guide meantime turned short to the right, and led us into what were evidently the ruins of a very extensive palace. Some parts of it reminded me of Conway Castle, and others of Bolton Abbey. It had towers like the former, though of less stately height, and had also long and striking cloisters of Gothic arches, but all overgrown with ivy and jungle, roofless and desolate. Here, however, in a court whose gateway had still its old folding-doors on their hinges, the two boys whom we had seen on the beach, came forward to meet us, were announced to us as the great grandsons of Raja Kissen Chund, and invited us very courteously, in Persian, to enter their father's dwelling. I looked round in exceeding surprise. There was no more appearance of inhabitation than in Conway. Two or three cows were grazing among the ruins, and one was looking out from the top of a dilapidated turret, whither she had scrambled to browse on the ivy. The breech of a broken cannon, and a fragment of a mutilated inscription, lay on the grass, which was evidently only kept down by the grazing of cattle; and the jackalls, whose yells began to be heard around us as the evening closed in, seemed the natural lords of the place. Of course I expressed no astonishment, but said, how much respect I felt for their family, of whose ancient splendour I was well informed, and that I should be most happy to pay my compliments to the Raja, their father. They immediately led us up a short, steep, straight flight of steps, in the thickness of the wall of one of the towers, precisely such as that of which we find the remains in one of the gateways of Rhuddlan Castle; assuring me, that it was a very “good road”; and at the door of a little vaulted and unfurnished room, like that which is shewn in Caernarvon Castle as the queen's bed-chamber, we were received by the Raja Omichund, a fat, shortish man, of about forty-five, of rather fair complexion, but with no other clothes than his waistcloth and Brahminical string, and only distinguished from his vassals by having his forehead marked all over with alternate stripes of chalk, vermilion, and gold leaf. The boys had evidently run home to inform him of our approach, and he had made some preparation to receive us in Durbar. His own musnud was ready; a kind of mattress laid on the ground, on which, with a very harmless ostentation, he had laid a few trinkets, a gold watch, a betel-nut box, &c. &c. Two old arm-chairs were placed

opposite for Stowe and me. The young Rajas sat down at their father's right hand, and his naked domestics ranged themselves in a line behind him, with their hands respectfully folded. On the other side, the sotaburdar stood behind me; Stowe's servant took place behind him, and Abdullah between us as interpreter; which function he discharged extremely well, and which was the more necessary, since, in strict conformity with court etiquette, the conversation passed in Persian. I confess I was moved by the apparent poverty of the representative of a house once very powerful, and paid him more attention than I perhaps might have done, had his drawing-room presented a more princely style. He was exceedingly pleased by my calling him "Maha-rajah," or Great King, as if he were still a sovereign like his ancestors, and acknowledged the compliment by a smile and a profound reverence. He seemed, however, much puzzled to make out my rank, never having heard (he said) of any "Lord Sahib" except the Governor-general; while he was still more perplexed by the exposition of "Lord Bishop Sahib," which, for some reason or other, my servants always prefer to that of "Lord Padre." He apologized very civilly for his ignorance, observing, that he had not been for many years in Calcutta, and that very few sahibs ever came that way. I told him that I was going to Dacca, Benares, Delhi, and possibly Hurdwar; that I was to return in nine or ten months; and that, should he visit Calcutta again, it would give me great pleasure if he would come to see me. He said, he seldom stirred from home; but, as he spoke, his sons looked at him with so much earnest and intelligible expression of countenance, that he added, that "his boys would be delighted to see Calcutta, and to wait on me." He then asked very particularly of Abdullah, in what street and what house I lived. After a short conversation of this kind, and some allusions on my part to his ancestors and their ancient wealth and splendour, which were well taken, we took leave, escorted to the gate by our two young friends, and thence by a nearer way through the ruins to our pinnace, by an elderly man, who said he was the Raja's '*mukhtar*,' or chamberlain, and whose obsequious courtesy, high reverence for his master's family, and numerous apologies for the unprepared state in which we had found "the court," reminded me of old Caleb Balderstone." Vol. I. p. 92—97.

The two young Rajahs returned the visit that same evening, transformed into eastern beaux by the addition of white muslin dresses and turbans of gold brocade, and bringing a present of mangoes, sugar, and pastry. The Bishop and his visitors parted excellent friends; and the news soon spread through the village, that a *burra admee* (great man) had come to see the Rajah. As the consequence, probably, of this report, about one o'clock, three of the light-fingered cast were detected cautiously swimming towards the vessel. The alarm being given, they soon disappeared up the river banks; and

thus, says the amiable Narrator, 'we had a specimen of both 'the good and evil of India.'

On approaching Dacca, at the distance of about half a mile from its desolate palaces, a sound struck the traveller's ear, as if proceeding from the water, 'the most solemn and singular,' the Bishop says, that he could conceive of; 'it was long, loud, 'deep, and tremulous, something between the bellowing of a 'bull and the blowing of a whale; or perhaps most like those 'roaring buoys which are placed at the mouths of some English 'harbours, in which the winds make a noise, to warn ships off 'them.' It proved to be the bellowing of elephants, of which the Company have here a stud of between two and three hundred. This city, which at the beginning of the seventeenth century succeeded to the honours of Rajmahal as the capital of Eastern Bengal, now presents the mere wreck of its former grandeur. Its trade is reduced to the sixtieth part of what it was; and all its splendid buildings, the castle of Jehanguire *, its noble mosque, the palaces of the ancient nawâbs, the factories and churches of the Dutch, French, and Portuguese, are all sunk to ruin, and overgrown with jungle. Mr. Master, the English judge of Dacca, had been present at a tiger-hunt in the court of the old palace, during which the elephant of one of his friends fell into a well overgrown with weeds and bushes. The Hindoo and Mohammedan population is still supposed to amount to at least 300,000 souls, as there are above 90,000 houses or huts †. Dacca is reckoned one of the healthiest stations in Bengal. The climate is mild, the heat being always tempered by the vast rivers flowing near it; and the rapidity of their currents carries off the putrid matter brought down by the inundations, more rapidly than is ever the case with the Hooghly. As it enjoys a much more temperate summer than Calcutta, so, it is not subject to the offensive fogs which attend the winter and rainy season at Chittagong. The river upon which it stands, has greatly altered its character since Major Rennell drew his map.

* Bishop Heber speaks of 'the castle of its founder Shahjehanguire.' It was Islam Khan, soubahdar of Bengal, who first made Dacca the seat of the viceroyalty, and who, in compliment to the reigning emperor, Jehanghire, (the father of Shah Jehan,) called it Jehanghire-nuggur. The fort was probably his work; the palace, that of Azem Ooshaun, the grandson of Aurungzebe.

† In the Miss. Reg. Feb. 1828, the inhabitants of Dacca are stated at only 150,000, 'of whom more than one-half are Mohammedans.' Bishop Heber was informed, three-fourths.

It was then narrow, but is now, even during the dry season, not much less wide than the Hooghly at Calcutta. No vessels, however, larger than the small country-built brigs, ever come up this branch of the Ganges. During the late war with the Burmese, Dacca was thrown into great alarm, and with somewhat more reason than the inhabitants of the capital had for their apprehensions. Had the Burmese possessed any considerable force of war-boats in the neighbourhood of Teak Naaf, Dacca, Bishop Heber says, might easily have fallen their prey. The city itself

'is very like the worst part of Calcutta near Chitpoor, but has some really fine ruins intermingled with the mean huts which cover three-fourths of its space. The castle, which used to be the palace, is of brick, yet shewing some traces of the plaster that has covered it. The architecture is precisely that of the Kremlin of Moscow, of which city, indeed, I was repeatedly reminded in my progress through the town. The Grecian houses, whose ruined condition I noticed, were the more modern and favourite residence of the late Nawaub, and were ruined, a few years since, by the encroachments of the river. The pagodas are few and small, three-fourths of the population being Mussulmans, and almost every brick building in the place having its Persian or Arabic inscription. Most of these look very old, but none are of great antiquity. Even the old palace was built only about two hundred years ago, and consequently is scarcely older than the banqueting-house at Whitehall.' Vol. I. p. 145.

While the Bishop remained at Dacca, he consecrated the burial ground;—

'a wild and dismal place, surrounded with a high wall, with an old Moorish gateway, at the distance of about a mile from the now inhabited part of the city, but surrounded with a wilderness of ruins and jungle. It is, however, large and well adapted for its purpose, containing but few tombs and those mostly of old dates, erected during the days of Dacca's commercial prosperity, and while the number of European residents was more considerable than it is at present. One was pointed out to me, over the remains of a Mr. Paget, Chaplain to the Company in July 1724. I then little thought or feared how strangely the centenary anniversary of his interment would be kept up*! Some of the tombs are very handsome. One more particularly, resembling the buildings raised over the graves of Mussulman saints, has a high octagon Gothic tower, with a cupola in the same style, and eight windows with elaborate tracery. Within, are three slabs over as many bodies; and the old *Durwan* of the burial-ground said, it was the tomb of a certain "*Columbo Sahib*,

* Alluding to the burial of the Bishop's domestic chaplain, Mr. Stowe, who died at Dacca.

Company ka nuokur”—Mr. Columbo, servant to the Company. Who he can have been, I know not; his name does not sound like an Englishman's; but, as there is no inscription, the beadle's word is the only accessible authority. Another tomb is over a Chinese convert to Christianity and Protestantism, who seems to have resided here about a hundred years ago. The remainder are of various, but not very remote date, in the usual Anglo-Indian style of obelisk or pyramid, but all overgrown with ivy and the destructive peepul-tree. Some fine elephants, with their *mohouts*, were browsing on the trees and bushes round the wall and amid the neighbouring ruins. Indian cattle occupied the little grassy glades which intersected what would else have been a trackless forest; and the whole had so wild and characteristic an appearance, that I regretted that I had no time to make a drawing.” Vol. I. pp. 150, 1.

From Dacca, the Bishop sailed eastward, across a wide tract of flooded country, which offered a strange and dreary spectacle, from the manner in which the wretched villages were huddled together on little mounds of earth just raised above the level of the inundation. In one part, he sailed through ‘a sea of reeds’,—a vast marsh, having at this time depth of water sufficient for a large vessel, although the rushes rose above the surface; and the boat rushed briskly through them, ‘rustling like a greyhound in a field of corn.’ At length he reached Furreedpoor, whence he proceeded on his voyage to the upper provinces. On the eighth day, soon after passing the principal mouth of the Moorshedabad river, a range of blue elevations was seen on the right hand, rising from the flat surface of Bengal as from the sea; these were the Rajmahâl hills on the confines of Bahar. The country improved as they advanced, being prettily dotted with woods, and cultivated chiefly with small pulse, a crop which shewed that they were ‘leaving Bengal for Hindostan.’ It still, however, continued as flat as possible, as if all had been a bay of the sea, of which these hills were the termination. ‘And this,’ adds the Bishop, ‘at some remote period, I conceive must have been the case.’ To his great regret, he was compelled to pass near the ruins of Gour, the most ancient capital of Bengal, without visiting them. Two hundred years ago, the Ganges rolled under its walls; but no part of the ancient site is nearer to the present bed of the river than four miles and a half, and some parts originally washed by it, are now twelve miles distant.

‘It is impossible to pass it without recollecting that what Gour is, Calcutta may any day become, unless the river in its fresh channel should assume a more fatal direction and sweep, in its new track, our churches, markets, and palaces, (by the way of the Loll Diggy and the Balighât,) to that salt-water lake which seems its natural estuary.’

Vol I. p. 192.

At Boghlipoor, the traveller has entered Bahar; and we shall here therefore insert a few general remarks which we find in the correspondence, on the country and natives of Bengal. This province is not popularly included within the bounds of Hindostan Proper; we know not why. It was one of the twelve *soubahs* into which the Emperor Akbar divided his dominions, and cannot with any propriety be detached geographically from the other Gangetic provinces. That the Bengalees are a race characteristically different from other tribes of Hindoos, affords no solid reason for the arbitrary distinction, since other provinces have also their peculiar dialect and distinctive character. Bengal does not differ more from Bahar, than the latter country does, in almost every respect, from the kingdom of Oude. The Bengalees are spoken of in other provinces with a sort of contempt; and the term Bengalee is used as synonymous with roguish and cowardly. Yet, at an early period of our military history in India, they composed almost entirely several of the British battalions, and distinguished themselves as brave and active soldiers. 'Such as they are,' says the Bishop, 'I am far from disliking them.' Writing from a place between Cawnpore and Lucknow, he adds:

'I still am inclined to think some parts of the country (Bengal) the most beautiful,—I am sure it is the most fertile, and, to a European, the most novel and exotic district which I have yet seen in India. But, if you wish to obtain an idea of the people or country of Bengal, I know not where I can refer you better, than to the large prints of Cook's third voyage: the expression of countenance is remarkably similar to that which his draftsman has given to the Otaheitans. I ought not to omit, that the language of Bengal, which is quite different from Hindoostanee, is soft and liquid. The common people are all fond of singing; and some of the airs which I used to hear from the boatman and children in the villages, reminded me of the Scotch melodies. I heard more than once, "My boy, Tammy," and "Here's a health to those far away," during some of those twilight walks, after my boat was moored, which wanted only society to make them delightful; when, amid the scent and glow of night-blowing flowers, the soft whisper of waving palms, and the warbling of the nightingale, watching the innumerable fire-flies, like airy glow-worms, floating, rising, and sinking in the gloom of the bamboo woods, and gazing on the mighty river with the unclouded breadth of a tropical moon sleeping on its surface, I felt in my heart, it is good to be here.' Vol. II. p. 356.

This passage is written in the very spirit of poetry; and it will serve as an admirable introduction to some beautiful lines, evidently written under the warm impression of the same sentiments, and which deserve transcription, both as highly de-

scriptive of the scenery, and as illustrative of the Author's elegant mind and amiable feelings.

‘ AN EVENING WALK IN BENGAL.

‘ Our task is done ! on Gunga's breast
The sun is sinking down to rest ;
And moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail and painted side,
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslems' savoury supper steams ;
While all apart, beneath the wood,
The Hindoo cooks his simpler food.

‘ Come, walk with me the jungle through.
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude ;
Nor, (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest but rarely seen,
Returns to scare the village green.
Come boldly on ! no venom'd snake
Can shelter in so cool a brake.
Child of the sun, he loves to lie
'Mid nature's embers, parched and dry,
Where o'er some tower in ruin laid,
The peepul spreads its haunted shade ;
Or round a tomb his scales to wreath,
Fit warder in the gate of Death !
Come on ! Yet pause ! behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glow the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower ;
The ceiba's crimson pomp displayed
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade ;
While o'er the brake, so wild and fair,
The betel waves his crest in air.
With pendant train and rushing wings,
Aloft the gorgeous peacock springs ;
And he, the bird of hundred dyes*,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod !

* The mucharunga.

Yet, who in Indian bower has stood,
 But thought on England's "good green wood?"
 And bless'd, beneath the palmy shade,
 Her hazel and her hawthorn glade;
 And breathed a prayer, (how oft in vain!)
 To gaze upon her oaks again?
 A truce to thought! The jackal's cry
 Resounds like sylvan revelry;
 And through the trees, yon failing ray
 Will scantily serve to guide our way.
 Yet mark, as fade the upper skies,
 Each thicket opes ten thousand eyes.
 Before, beside us, and above,
 The fire-fly lights his lamp of love,
 Retreating, chasing, sinking, soaring,
 The darkness of the copse exploring;
 While to this cooler air confest,
 The broad dhatura bares her breast,
 Of fragrant scent and virgin white,
 A pearl around the locks of night.
 Still, as we pass, in softened hum,
 Along the breezy alleys come
 The village song, the horn, the drum.
 Still, as we pass, from bush and briar,
 The shrill cigala strikes his lyre.
 And what is she whose liquid strain
 Thrills through yon copse of sugar-cane?
 I know that soul-entrancing swell!
 It is—it must be—Philomel!
 Enough, enough; the rustling trees
 Announce a shower upon the breeze;
 The flashes of the summer sky
 Assume a deeper, ruddier dye.
 Yon lamp that trembles on the stream,
 From forth our cabin sheds its beam;
 And we must early sleep, to find
 Betimes the morning's healthy wind.
 But oh! with thankful hearts confess,
 Ev'n here, there may be happiness;
 And He, the bounteous Sire, has given
 His peace on earth, His hope of heaven.'

Vol. I. p. 185—187.

On approaching the frontiers of Bahar, these beauties disappear, and are replaced by two or three days' sail of 'hideously ugly, bare, treeless, level country,' till the blue hills of Rajemahal are seen. A very pretty wooded tract then succeeds, with high hills, little cultivated, but peopled by a singular and interesting race, whom the Bishop styles 'the Welch of India.' These are the Puharrees, of whom we have the following description.

‘ The people of these mountains, and of all the hilly country between this place and Burdwan, are a race distinct from those of the plain, in features, language, civilization, and religion. They have no castes, care nothing for the Hindoo deities, and are even said to have no idols. They are still more naked than the Hindoo peasants, and live chiefly by the chase, for which they are provided with bows and arrows, few of them having fire-arms. Their villages are very small and wretched, but they pay no taxes, and live under their own chiefs, under British protection. A deadly feud existed, till within the last forty years, between them and the cultivators of the neighbouring lowlands; they being untamed thieves and murderers, continually making forays, and the Mahomedan zemindars killing them like mad dogs, or tigers, whenever they got them within gun-shot. An excellent young man of the name of Cleveland, judge and magistrate of Boglipoor, undertook to remedy this state of things. He rigorously forbade, and promptly punished, all violence from the zemindars (who were often the aggressors) against the Puharrees (mountaineers); he got some of these last to enter his service, and took pains to attach them to him, and to learn their language. He made shooting parties into the mountains, treating kindly all whom he could get to approach him, and established regular bazars at the villages nearest to them, where he encouraged them to bring down for sale, game, millet, wax, hides, and honey, all which their hills produce in great abundance. He gave them wheat and barley for seed, and encouraged their cultivation by the assurance, that they should not be taxed, and that nobody but their own chiefs should be their zemindars. To please them still further, and at the same time to keep them in effectual order, and to bring them more into contact with their civilized neighbours, he raised a corps of Sepoys from among them, which he stationed at Sicligully, and which enabled him not only to protect the peaceable part of them, but to quell any disturbances which might arise, with a body of troops accustomed to mountain warfare. This good and wise man died in 1784, in the 29th year of his age. A monument was raised to his memory near Boglipoor, at the joint expense of the highland chiefs and lowland zemindars; which still remains in good repair, having been endowed by them with some lands for its maintenance. A garrison of these mountaineers, which was then kept up at Sicligully, has been since discontinued; the corps being considerably reduced in numbers, and partly quartered at Boglipoor, partly, during the late call for men, at Berhampoor. Archdeacon Corrie's principal business at Boglipoor was, to learn whether any encouragement existed for forming a mission among these people. Their being free from the yoke of caste, seems to make them less unlikely to receive the Gospel, than the bigoted inhabitants of the plains. . . . Those whom I saw, were middle-sized, or rather little men, but extremely well made, with remarkably broad chests, long arms, and clean legs. They are fairer, I think, than the Bengalees; have broad faces, small eyes, and flat-tish, or rather turned up noses: but the Chinese or Malay character of their features, from whom they are said to be descended, is lost in a great degree on close inspection. I confess they reminded me

of the Welch. The expression of their countenances is decidedly cheerful and intelligent; and I thought two or three of their women whom I saw, really pretty, with a sort of sturdy smartness about them, which I have not seen in their lowland neighbours. These tribes have a regular administration of justice among themselves, by the ancient Hindoo institution of a "*Punchaet*," or jury of five old men in every village; and, as I mentioned before, they remain free from all taxes, and are under the government of their own chiefs. But, in all other respects, they were great sufferers by Mr. Cleveland's death: all his plans for teaching them the simple manufactures, as well as for furnishing them with seeds and implements of husbandry, fell with him. Even the school was dropped.

Notwithstanding their poverty, their living chiefly by the chase, and always going armed, the general conduct both of chiefs and people, has been orderly and loyal ever since their fathers swore allegiance. They are hospitable according to their small means, and have no sort of objection to eat with or after Europeans. They are a little too fond of spirits; a taste which Cleveland unfortunately encouraged, by sending them presents of the kind, and allowing them to drink when at his house. Though accustomed to make predatory inroads on their lowland and hereditary enemies, among themselves they have always been honest; and, what is an immense distinction indeed between them and the Hindoos, they hate and despise a lie more than most nations in the world. The soldiers who have committed any fault, own it readily, and either ask pardon or submit in silence. In the Cutcherry, the evidence of a Puharree is always trusted more than that of half a dozen Hindoos; and there is hardly any instance on record of a chief violating his word. Though dirty in their persons in comparison with the Hindoos, they are very clean in their cottages; and their villages are kept free from the vile smells which meet us in those of Bengal. The men dislike hard work, and are chiefly occupied in hunting; but the women are very industrious in cultivating the little patches of garden round their villages. They are also generally chaste; and it no doubt contributes to keep them so, that the premature and forced marriages of the Hindoos are unknown; that their unions take place at a suitable age, and that the lad has generally to wait on the lass during a pretty long courtship. They make very good and faithful household servants, but are not fond of the way of life, and do not agree well with their Hindoo fellow-domestics. Both men and women are intelligent and lively, but rather passionate; and they differ from most of the Hindoos, in being fond of music and having a good ear. Capt. Graham has instructed some of their boys as fifiers, and found them apt scholars. They are fond of pedigree and old stories; and their chiefs pique themselves on their families. No clanship, or feudal subjection, however, appears to exist. If a man is dissatisfied with the head of his village, there is nothing to prevent his removal to another. In short, they are *Welch*.

Mr. Corrie has obtained a little vocabulary of their language, which certainly differs very remarkably from the Hindoostanee, and, I am told, from the Bengalee. The old commandant, who has been

on service towards the Berar frontier, says, he could converse perfectly with the Bheels and Gooand tribes ; so that they are apparently different branches of the same great family which pervades all the mountainous centre of India ; the *Gaels* of the East, who have probably, at some remote period, been driven from all but these wildernesses by the tribes professing the brahminical faith.'

Vol. I. pp. 195, 6 ; 208—11.

The physiognomy of these mountaineers would seem to approach to that of the Mongol tribes. A Puharree is easily distinguishable, we are told, from a Hindoo, by his long, narrow eyes, broadish face, and flat nose. In like manner, the inhabitants of the Garrow Hills, which bound the north eastern part of Bengal, are thus described by Mr. Elliott, who visited them in 1788. 'A Garrow is a stout, well-shaped man, hardy and able to do much work ; of a surly look, flat, *Cafri*-like nose, small eyes, generally blue or brown, forehead wrinkled, and over-hanging eye-brow, with large mouth, thick lips, and face round and short. Their colour is of a light or deep brown. . . . Their surly looks seem to indicate ill-temper ; but this is far from being the case, as they are of a mild disposition. They are, moreover, honest in their dealings, and sure to perform what they promise.' A caste or tribe of the same race, called *Hajins*, who reside at the foot of the hills, are distinguished by being more advanced towards civilization, and in religious matters partaking more of the Hindoo notions. 'Their women are remarkably neat and clean,' and 'the streets of their villages equal the neatness of their houses.'*

The affinity of the various aboriginal tribes of Central India, forms a most interesting subject of inquiry ; and the fact mentioned by the Bishop, is highly remarkable,—that the language of the Puharrees and that of the Bheels of Berar and Gondwana, are decidedly similar. The Gooands or Gonds, who have given their name to Gondwana, are referred to by Sir John Malcolm, as having a language and usages distinct from other classes of Hindoos ; and he considers them as the aboriginal inhabitants of the southern portion of the Bhopal territory. They inhabit both banks of the Nerbuddah, from near its source to as far westward as Onkar Mundattah, and are spread over the greater part of the Nagpoor territories. Little is known of either their history or national characteristics ; but they doubtless belong to the same family as the Bheels of Malwah and Gujerat, of whom Sir John elsewhere speaks in the following terms.

'This extraordinary people merit more than a cursory

* *Asiat. Res.* Vol. III. pp. 25, 30.

'notice. They are as singular in their origin as in their
 'habits; but, while every thing connected with them excites
 'curiosity, their dispersion over rugged mountains, their ex-
 'treme ignorance and prejudices, and their repugnance to
 'confidential intercourse with all except their own tribe, pre-
 'sent serious obstacles to our obtaining a full and correct
 'knowledge of their history. The Bheels are quite a distinct
 'race from any other Indian tribe; yet, few among the latter
 'have higher pretensions to antiquity. The adoption of their
 'usages and modes of life by other classes of the community,
 'and the fruit of their intercourse with both Mahommedans
 'and Hindoos, have led to the term Bheel being applied, as
 'a general name, to all the plunderers who dwell in the moun-
 'tains and woody banks of rivers in the western parts of India.
 'Not only Bheelalabs and Coolies, who have an affinity to
 'them, but many others (Meenabs, Moghees, Ramoosees, and
 'Gonds,) have been comprehended in this class. But these
 'are in no manner (beyond the common occupation of plunder)
 'connected with the real Bheels, who have from the most
 'remote ages been recognized as a distinct race, insulated in
 'their abodes, and separated by their habits, usages, and forms
 'of worship, from the other tribes of India. In a Sanscrit
 'vocabulary, at least 700 years old, the term Bheel occurs to
 'denote a particular race of barbarians subsisting chiefly on
 'plunder, and found more particularly in the mountainous,
 'woody tract of the Nerbuddah. But we have still earlier
 'mention of them in the celebrated Hindoo poem of the Ma-
 'habharat, which is certainly a work of a remote era. The
 'Bheels are not only minutely described, but a long fabulous
 'account is given of their origin *. . . . Tradition lays the
 'scene of their first residence and exploits in the country of
 'Marwar or Joudpore; whence driven south by other tribes,
 'they settled among the mountains that form the western
 'boundary of Malwah and Khandeish, in the lofty ranges of
 'the Vindhya and Satpoorah, and the woody and rugged
 'banks of the Mbye, the Nerbuddah, and the Taptee; where,
 'protected by the strong nature of the country from the op-
 'pression which had driven them into exile, they have since
 'dwelt, subsisting partly on their industry, but more on the
 'plunder of the rich landholders in their vicinity.' †

'Those that live in villages, are reputed faithful and honest:
 'they are usually the watchmen, and have a portion of land or

* Krishna, the Hindoo Apollo, the hero of the Mahabharat, is stated to have been slain in Saurashtra by a Bheel hunter.

† Malcolm's Central India, vol. i. p. 516—519.

‘dues assigned them. These village Bheels have little intercourse with their more numerous and independent brethren who dwell among the hills. The cultivating classes, who live in districts and hamlets under their *Turwees* or heads, though industrious, have given up neither the habits nor the arms of the tribes in a ruder state, and, like them, indulge in strong liquors to excess. They excite the horror of the higher classes of Hindoos, by eating not only the flesh of buffaloes, but of cows. For such abomination, they rank only above the Chumars, or shoe-makers, who feast on dead carcases, and are, in Central India, as elsewhere, deemed so unclean, that they are not allowed to dwell within the precincts of the village.

‘The plundering, or wild Bheels, who reside among the hills, are a diminutive and wretched-looking race, whose appearance shews the poverty of their food; but they are nevertheless active and capable of great fatigue. They are professed robbers and thieves, armed with bows and arrows; they lie in wait for the weak and unprotected, while they flee from the strong. Ignorant and superstitious, they are devoted to their *Turwees*, whose command is a law which they implicitly obey. The men, and still more the women, have their intellect formed by their condition: they are quick, have a kind of instinctive sense of danger, and are full of art and evasion. To kill another when their *Turwee* desires, or to suffer death themselves, appears to them equally a matter of indifference. The whole race are illiterate, and they are, without exception, fond of tobacco and liquor to excess. Their quarrels begin and end in drunken bouts; no feud can be stanchd, no crime forgiven, but at a general feast; and here, the common and popular fine for every offence, is more liquor to protract their riotous enjoyment, which sometimes continues for days.

‘The Bheel women have much influence in the society, but their manners and disposition are in general quite opposite to those of the females of the Pindarries. They never accompany the men in their expeditions; and, when prisoners are taken, the principal hope of life is in the known humanity of the women. The latter are usually the first sufferers from the crimes of their fathers and husbands; the women and children, when the men are suspected, being always seized when Government can lay hold of them. They shew, in such circumstances, great patience and fortitude, as they well know the men will never abandon them, and that the guilty will surrender themselves to any punishment, even death, rather than allow them and their children to continue

‘in confinement. In the recent reform of a great proportion of the Bheels of Central India, the women have acted a very prominent part, and one worthy of the character of their sex. They have invariably been the advocates of the cause of good order. The fact is, that they have been accustomed to industry and labour, and must be happy to see their partners, who have hitherto passed their time between crime and debauchery, compelled to more regular courses.’ *

The reform here alluded to will be explained by a passage in the second volume of Bishop Heber's *Journal*, in which he is speaking of the Bheels of Rajpootana.

‘The Bheels were regarded both by Captain Macdonald and the other officers with whom I conversed, as unquestionably the original inhabitants of the country, and driven to their present fastnesses and their present miserable way of life, by the invasion of those tribes, wherever they may have come from, who profess the religion of Brahma. This the Rajpoots themselves, in this part of India, virtually allow; it being admitted in the traditional history of most of their principal cities and fortresses, that they were founded by such or such Bheel chiefs, and conquered from them by such and such Children of the Sun. Their manners are described as resembling, in very many respects, those of the Rajmahal Puharrees. And thieves and savages as they are, I found that the officers with whom I conversed, thought them on the whole a better race than their conquerors. Their word is more to be depended on; they are of a franker and livelier character; their women are far better treated, and enjoy more influence; and though they shed blood without scruple in cases of deadly feud, or in the regular way of a foray, they are not vindictive or inhospitable under other circumstances; and several British officers have, with perfect safety, gone hunting and fishing into their country, without escort or guide, except what these poor savages themselves cheerfully furnished for a little brandy. This is the more touching, since, on this frontier, nothing has been done for them; and they have been treated, I now found, with unmingled severity. In the South, where Sir John Malcolm could carry every thing in his own way, he raised a corps out of their number, which he placed under the command of their own chiefs, and subjected to just as much discipline as a wild people were likely to bear, and as was necessary for the nature of the service in which they were to be employed. He also secured them the peaceable possession of a certain portion of their lands, which had been depopulated by the Pindarrees, obtaining for them a freedom from taxes for a sufficient number of years to make it worth their while to acquire industrious habits. In short, he proceeded in nearly the same manner, and with full as much success, as Cleveland did with the Puharrees.

‘In this part of India, nothing of the kind has been done. They have indeed had facilities held out to them to enter into our local

* Malcolm's *Central India*, vol. ii. p. 179—181.

corps, but these corps are under the same severe discipline and exact drill with the regular regiments, which it is idle to suppose that a savage would endure. Though there is waste land in abundance, no effectual measures have been taken to persuade the princes of the country to allow or induce the Bheels to settle in it; and, as these poor people themselves complain, we punish them for robbing, while we give them no means of earning their subsistence in an honest way . . . That for these poor Bheels, many advantages might be even now obtained, and that it would be a wise as well as a most humane policy to secure them as our allies, in any future struggles in this part of India, I am fully persuaded; as well as that, had Sir John Malcolm been made Governor, as he desired to be, of all Central India, this point, and many others advantageous to the people of the country, would have been long since secured permanently. No difficulties could be greater than those which he met with in Southern Malwah; and yet, that country, from a mere wilderness, is now, I am told, a garden. There are indeed, few such Governors as Sir John Malcolm to be found; but any intelligent Government, established with distinct powers, and the advantages of local information, in the centre of India, would, I am convinced, be a great blessing to the country, and a security to our dominion here, so great as hardly to be appreciated.' Vol. II. p. 71—4.

Between Neemuch (in Mewar) and Baroda, the Bishop had opportunities of seeing several Bheel villages. Their huts are of the rudest description, composed of sticks wattled with long grass, and a thatch of the same materials, with boughs laid over it, to keep it from being blown away.

'They were crowded close together, as if for mutual protection, but with a small thatched enclosure adjoining for their cattle. Their fields were also neatly fenced in with boughs; a practice not common in India, but here, I suppose, necessary to keep off the deer and antelopes from their corn. The soil is poor and stony, and few of the trees of large size. There is, however, a better supply of water than I expected, none of the nullahs being perfectly dry, but standing in pools, as Bruce describes the rivers in Abyssinia. The whole country indeed, and what I saw of the people, reminded me of the account which he has given of the Shangalla. All the Bheels whom we saw to-day, were small slender men, less broad-shouldered, I think, and with faces less Celtic than the Puharrees of Rajmahal, nor did I think them quite so dark as these last. Their beards and hair were not all woolly, but thick and dishevelled, and their whole appearance very dirty and ill-fed. They spoke cheerfully, however; their countenances were open, and the expression of their eyes and lips good tempered. Few of them appeared to know any thing of Hindoostanee.' Vol. II. pp. 82, 3.

The Author's companion, Dr. Smith, subsequently conversed with some of these Bheels; and he said, that 'it was chiefly in accent and tone that their language differed from

'the dialect usually spoken in Malwah.' They speak in a drawling sort of recitative, which Dr. Smith imitated, and found them catch his meaning much better than they otherwise could.

In confirmation of their being the original inhabitants of Rajpootana, Sir John Malcolm states, that all the revered *Bhats* (Bards) of the tribe, still reside in that country, whence they make annual, biennial, and some only triennial visits to the Southern tribes, to register remarkable events, and to sing to the delighted Bheels the tale of their origin and the fame of their forefathers. For the performance of these rites and duties, there are fixed dues; but the *Bhat*, when a man of sanctity and reputation, receives from the Turwees he visits, presents that have no limit except the ability of the donor. In an "Essay on the Bhills" by this same accomplished statesman, inserted in the first part of the Transactions of the Royal Asiatic Society, now on our table, some further particulars are added, of which we shall avail ourselves in order to complete our account, so far as information is at present accessible, of this singular and interesting people.

In this paper, Sir John refers to the opinion of Dr. Drummond of Bombay, that the Bheels were originally inhabitants of Gujerat and the South of India; in opposition to the latter part of which conjecture, he cites the opinion of Colonel Tod, that their native territory was the great forest which extended over both Surashtra and Gujarashtra to the Malwah frontier. 'The extraordinary custom of the *tika* (or mark) that is put upon the forehead of the Rajpoot chief, when he succeeds to power, being moistened with blood taken from the toe or thumb of a Bhil, may be received as one among many proofs of their having been formerly in possession of the principalities where this usage prevails.' The right of giving the blood for this ceremony, is claimed by particular families; and the belief, that the individual from whose veins it is supplied, never lives beyond a twelvemonth, in no degree operates to repress the zeal of the Bheels to perpetuate the usage. It still exists in many principalities, and in others has been discontinued only for one or two generations.

The Bheels neither build nor frequent pagodas, but in general select for a place of worship, some particular tree, which is consecrated by a few large stones, placed on an elevated terrace of mud constructed at its root. In some places, however, a small open shed is erected for some particularly sacred image. They often make small mud figures of horses, which they range round their idol, to whom they promise a fine charger if he will hear their petition; and it is not unusual to

place the image upon one of these figures. 'The extreme reverence of this rude race for the horse', Sir John Malcolm remarks, 'is very singular. In many of their legends, the principal event depends upon the assistance or advice of an enchanted horse. But the most singular, and perhaps the original worship of the Bheels, is that which they pay to their deceased ancestors or chiefs of note. On the death of one of these, a brass bull or horse is formed and delivered to the *Bhat*, who makes an annual circuit of the hamlets with this image, performing the requisite ceremonies, and commemorating in songs, the fame of the deceased; for which service he receives as his dues, a piece of cloth and the vessels and other articles used in the sacrifice. It is also common for the Bheels to raise, on such occasions, a cairn or rude pile of stones to the chief who is beatified; and the top of this pile is, at particular periods of worship, covered with oil, red lead, and vermillion.'

The Bheels always bury their dead; a very marked distinction from the Brahminical practice of burning. The corpse is wrapped in a shroud of new, coarse, white cloth, and is borne, on a bier made of bamboos, to the usual burying ground, which is always on the bank of a stream, where it is interred in a grave three or four feet deep, with the head towards the south. All the family and such of the tribe as are in the vicinity, attend the funeral; and after the interment, they purify themselves by ablutions. Some days after, (it ought to be the twelfth day,) a feast is given to the memory of the deceased, at which the guests are invited to partake of the best fare that the entertainers can give.

The religious ceremonies of the Bheels of Central India are limited, for the most part, to propitiatory offerings to some of the Hindoo minor infernal deities; particularly, *Sita Mata*, the goddess of small-pox, whom they invoke under various names, in the hope of averting its dreadful ravages. They also pay great reverence to *Maha Deva*. Every tribe, however, Sir John Malcolm says, has different objects of adoration, arising from local superstitions and legends. It would seem as if they had received an *ad-libitum* mixture of Hindooism into their original superstition. A few Bheel tribes have embraced the Mohammedan religion. The Puharrees whom Bishop Heber speaks of, have no idols or images of any kind. A black stone found in the hills, is by some ceremonies consecrated and used as an altar. They have several festivals, which are held in high reverence; and at the greatest of these, which lasts five days, buffaloes, hogs, fruit, fowls, grain, and spirits are first offered to the gods, and then feasted on.

Though a healthy race, they have the same dread of the small-pox, which used to make dreadful ravages among them. Vaccination has now been generally introduced; and they bring their children from a distance of thirty, or even fifty miles, to Boglipoor, to obtain it. The following is an account of their religion, given by Captain Graham to the Bishop.

'The Hill people offer up frequent prayers to one Supreme Being, whom they call *Budo Gosace*, which in their language means, Supreme God. Prayer to God is strictly enjoined morning and evening. They also offer up propitiatory sacrifices of buffaloes, goats, fowls, and eggs, to several inferior, and some evil deities. *Malnad* is the tutelary genius of each village; *Dewannee*, the household god. *Pow* is sacrificed to before undertaking a journey. They appear to believe in a future state of rewards and punishments chiefly carried on by means of transmigration; the souls of the good being sent back to earth in the bodies of great men, and those of the wicked in brutes and even trees. The great God made every thing. Seven brothers were sent to possess the earth. They give themselves the credit of being descended from the eldest, and say, that the sixth was the father of the Europeans. Each brother was presented, on setting out, with a portion of the particular kind of food which he and his descendants were to eat. But the eldest had a portion of every kind of food, and in a *dirty dish*. This legend, they allege as their reason for observing no restriction of meats, and for eating with or after any body. They say, they are strictly forbidden by God to beat, abuse, or injure their neighbours, and that a lie is the greatest of all crimes. Hog's blood appears to answer with them all the purposes which holy water does with some other nations. If a person is killed by a tiger, it is the duty of his relations to avenge his death by killing one of those animals in return, on which occasion they resort to many strange ceremonies. They are great believers in witchcraft. Every ache which the old commandant feels in his bones, and every disappointment or calamity which befalls him or any of his friends, he imputes to this cause, and menaces or bribes some old woman or other. They have also many interpreters of dreams among them, whom they call *Damauns*, and believe to be possessed by a familiar spirit. When any of these die, they expose his body, without burial, in the jungle. They also suppose certain diseases to be inflicted by evil spirits, to whom they expose the bodies of such as die of them: those who die of small-pox, are cast out into the woods; those who die of dropsy, into the water.' Vol. I. pp. 211, 12.

From the name which they give to the Supreme Deity, it would appear not improbable, that their original religion is that of Boudhism, which, indeed, is supposed, with great plausibility, to have been the national religion anterior to the ascendancy of the Brahminical tribes. No attempt, we are told, has yet been made to introduce these mountaineers to the

knowledge of Christianity, against which, adds the Bishop, they seem to have no hostile prejudices, except such as 'men will always have against a system of religion which requires a greater degree of holiness than they find it convenient to practice.'

'The discreet exertions of Missionaries among them will give no offence to either Hindoos or Mussulmans; and a beginning may thus be made to the introduction both of Christianity and of civilization through all the kindred tribes of Gundwana and the Western Bheels.'

Major Wilford supposed the Bheels to be the remains of the ancient *Palli*, with regard to whom he indulges in a long train of learned reverie*. 'Their features', he remarks, 'are peculiar, and their language different, but not perhaps radically, from that of other Hindoos.' 'They are now', he says, 'considered as outcasts, yet are acknowledged to have possessed a dominion, in ancient times, from the Indus to the eastern limits of Bengal, and even as far as Siam. Their ancestors are described as a most ingenious people,—fond of commerce, art, science, and using the *Paisachi* letters, which they invented. They were supplanted by the Rajaputras.' The learned Writer is, as usual, sparing in his reference to his authorities. The present Bheels appear to be wholly illiterate; yet, we cannot help regarding it as a conjecture deserving of some attention, that they may be the remains of the Magadha nation, the original inhabitants of Southern Bahar, who appear to have differed very essentially, in their religion, customs, and institutions, from the Brahminical tribes. Boudha himself, the Gaudma of the Birmans, was born in Magadha, and appears to have been the son of one of the sovereigns of Benares. His mother was Maha-deva, who is, perhaps, the same deity as is said to be one principal object of worship among the Bheels. The Bards of Magadha, Major Wilford tells us, were in great repute formerly; an assertion which requires only to be verified, in order to afford strong support to our conjecture, as such an order appears to be altogether foreign from the Brahminical institutions. 'It is universally acknowledged,' says this ingenious though fanciful Writer, 'that the kings of Magadha gave every possible encouragement to learning, which they endeavoured to diffuse through all classes, by encouraging learned men to write in the spoken dialect of the country. Tradition says, that there were treatises on almost every subject in the Magadhi (Bali, or

* Asiatic Researches, vol. III. Art. iii.

'Pali) dialect, which are supposed to be still extant. I could not, however, procure any; and I believe that they were doomed to oblivion by the Brahminical class, who by no means encourage the composing of books in the vulgar dialects. Should they exist, they are to be found among the followers of the Jains.* From this representation, the ancient Magadhees, in common with the Burmese and the Bheels, would appear to have been free from the yoke of caste. According to the Vishnu-purana, the kings of Magadha originally resided at *Giri-Vraja*; *Vraja* (or *Brāja*) being, we are told, synonymous with *Ghosha*, a herdsman†. We are unable to say whether there is any connexion between this name and that of the *Vraja-bhasha* or *Brij-bhasha*, a dialect of the Hindee, spoken in the upper provinces of Hindostan; but it deserves investigation, whether the language of the Bheels may not be related to this 'shepherd language.' *Giri-Vraja* was the hilly district in Bahar, 'now called *Raja-gir*,' or *Rajegur*. *Raja-mâl* is, probably, in like manner a corruption of *Vraja-mahal*; and if so, we have fixed the original seat of the Magadha kings in the very region now inhabited by the 'Welch of India.' But we must not pursue the subject. We flatter ourselves that this attempt to collect the scattered information that is at present before the public, respecting so interesting a class of our Indian population, will not be unacceptable to our readers. In our next Number, we shall accompany the Bishop in his journey through the Upper Provinces.

Art. II. *Elements of Mental and Moral Science*; designed to exhibit the Original Susceptibilities of the Mind, and the Rule by which the Rectitude of any of its States or Feelings should be judged. By George Payne, A.M. 8vo. pp. 529. London, 1828.

IT is not unworthy of remark, that many of the most valuable and elaborate productions of the present day, as well as of former times, have been given to the public, not by men of leisure, who had uninterrupted command of weeks, and months, and years, but by men whose professional avocations seemed scarcely compatible with authorship. To assign reasons which may account for this undoubted fact, is not very difficult. The pressure of weighty and constant engagements urges the mind to perpetual activity, and retains its energies in a state of habitual excitement. With the feelings thus induced, the mind, instead of shrinking from intellectual effort, seeks in the vigor-

* As. Researches, ix. 75.

† Ib. p. 79.

ous employment of its powers, its highest pleasures and its richest rewards. In the economy of time, a value is attached to hours, and even to moments, which the man of leisure would scarcely attach to days or to weeks; and not unfrequently is it found, that, in a state of pleasurable excitement, the mind will accomplish that in an hour, both in point of quantity and of quality, which, in a state of comparative torpor, it could not achieve in an entire day. It is the remark of Dr. Chalmers, in his recent publication on the Use and Abuse of Endowments, that 'greatly more than half the distinguished authorship of Scotland is *professorial*;' meaning, that it owed its origin to the 'vocation of public instructors in one or other of the Universities.' The eloquent Writer (for, whether he addresses us from the pulpit or from the press, he cannot but be eloquent) then describes the process by which the lectures of the class-room are elaborated for the instruction of the public. 'It is by the 're-modellings and the revisals, every year, of his yet imperfect 'preparations; it is by strengthening what is weak, and further 'illustrating what is obscure, and fortifying some position or 'principle by a new argument, and aiding the conception of his 'disciples by some new image or new analogy; that the product of his official labours at length comes forth in a work of 'finished execution, and becomes a permanent addition to the 'classic and literary wealth of the nation. It is not so often by 'flashes of inspiration, as by power and patience united, that 'works are reared and ripened for immortality. It is not in the 'hasty effervescence of a mind under sudden and sanguine excitement, that a service so precious to society is generally rendered. It is when a strong and at the same time a steadfast 'mind gives its collected energies to the task; and not only 'brings its own independent judgement, but, laboriously collecting the lights of past erudition, brings them also to bear 'on the subject of its investigations.'

A task like that which Dr. Chalmers has described, may be no herculean labour to a man of vigorous intellect, occupying the station of a Professor in one of the Northern Universities. There is assigned to him a single and well defined department of education; so that, by bringing his best energies to bear on one particular line of research, it may be presumed that the result of his investigations will entitle him to hold some rank among the luminaries of his age.

Very different is the situation of a Tutor in Seminaries of the order with which the respected Author of these "Elements of Mental and Moral Science" stands connected. In the Theological Academy at Blackburn, as in other Dissenting Colleges for the education of young men with a view to the

Christian Ministry, we presume that the entire burden of tuition devolves upon two, or, at the most, upon three tutors, who have usually, in addition to their college avocations, some engagements in pulpit, if not even in pastoral labours. It is not surprising then, that but few of them should have been contributors, by authorship, to the progress either of physical or of intellectual science. Under these circumstances, we felt prepared to enter on the examination of Mr. Payne's volume, not with candour only, but with certain prepossessions in his favour.

'The subsequent pages', says the Author, in his prefatory remarks, 'owe their origin to the professional engagements of the Writer. Expected to impart instruction to the students committed to his care in the philosophy of the human mind, as well as on subjects strictly theological, he devoted all the time he could command, to the task of drawing up a course of lectures on the Elements of Mental and Moral Science, which should be made to combine, as far as he found it practicable, comprehension with brevity. His object was not originality, but usefulness; and whether he attained that end by presenting the statements of others, or what might be more properly denominated his own, was to him a matter of no importance whatever. He ventures to state, however, that the present work is not a mere compilation. He has endeavoured at least to think for himself; and though *he has mainly adopted the views and the system of the late Dr. Thomas Brown*, the attentive reader will perceive that he differs from that writer on several important points.'

These intimations of the Author in the outset of his work, appear to us to be modest, manly, and ingenuous. No competent reader will peruse his volume, without soon acquiring and cherishing that respect for the Writer, which is inspired by the accumulating evidence presented, page after page, of a mind disciplined by habits of clear conception, of acute discrimination, of accurate definition, and of sound reasoning. A mind thus gifted and thus trained, *must* and *will* think for itself. Mr. Payne writes like a man who is at home in the investigations on which he enters, and who feels entitled, not only to indulge independency of thought, but also to give expression to his sentiments in a tone of decision. We must confess, however, that we are not prepared to coincide with the Author in the extent either of admiration or of approbation, with which he so often introduces the name and the opinions of the late Dr. Thomas Brown. We would not say that Dr. Brown was too much of a poet to be a philosopher, but we do say that, in our opinion, there is too much poetry in his philosophy. After repeated perusals of his Lectures, we are

quite incapable of asserting with his admirer, that his 'poetry' is invariably subordinated to the reasoning.' We think he frequently begins to embellish an opinion, by the aid of his splendid imagination, before he has fairly and fully presented it to the eye of the intellect. He often employs a diction which is rhetorical, rather than philosophical, and which is far more adapted to advocate a favourite theory, than to exhibit the process of an intellectual analysis. In the outlines of his system, and in the nomenclature he has adopted, he appears ambitious of a novelty in his statements, which is often productive of obscurity. But that which we most of all regret in the fascinating lectures of Dr. Brown, is the discordance of many of his ethical sentiments with the spirit and tenor of Divine Revelation. We are not surprised that Mr. Payne, with all his admiration for his favourite Author, should feel compelled to say:—'It pains me greatly to be obliged to differ so materially; but I am constrained to think that, on the subject of morals, he is less to be trusted as a guide, than on any other part of his course.' Is he, we cannot but ask, to be, on this momentous subject, trusted at all? Do not his reasonings evidently proceed on the supposition, that he is to endeavour to account for all the principles and all the susceptibilities which human nature, in its present state, develops, and for all the sufferings to which human nature, in its present state, is liable, death itself not excepted, without recognizing the awful fact of man's degeneracy, or tracing to the real cause the physical evils which abound in our world? Does he not undertake to vindicate the goodness of the Deity, in the appointment of *death*, without any reference to the entrance or the existence of moral evil, by attempting to shew that a succession of races of mortal men is productive of a greater amount of enjoyment, than the continuance of the same race in life and happiness? Can the same mind indulge in reasonings, and rest in conclusions such as these, and yet yield itself to the dictates, and embrace the disclosures of Revelation? To us it appears impossible; and if so, what must be the tendency of Dr. Brown's speculations on morals! But it is now incumbent on us to enter more particularly on an examination of the work before us.

In an introductory chapter, Mr. Payne presents to the consideration of the reader, the inducements to enter on the study proposed, and exhibits briefly—perhaps too briefly—the bearing of mental philosophy on science in general, and its tendency to promote, in a very high degree, the most beneficial discipline of the mind. We fully concur with him in the opinion, that no studies can be better adapted to induce habits

of accuracy and of energy, in the exercise of intellect, than the researches of mental science.

In the second and third Chapters, Mr. Payne points out the Object of Intellectual Science; the mode in which our inquiries should be conducted; and the true nature of the powers and susceptibilities of the mind. He very clearly and correctly states, that

‘ the faculties of the mind, or its powers and susceptibilities, are not to be distinguished from the mind itself. The words denote the constitution it has received from its Creator, by which it is capable of existing in all those different states which form the consciousness of life. The states of thought and feeling, in which the mind is capable of existing, which constitute the phenomena of the mind—all, indeed, which can be known of the mind—are incalculable in point of number. Yet, the mind is not made up of parts; it cannot therefore consist of a number of separate susceptibilities. But, though simple and indivisible, it may be capable of producing and undergoing changes, which are not in their nature less different from each other, than are the circumstances in which they arise.—We are not to conceive of the emotions of joy, sorrow, hope, fear, &c. as so many feelings laid up, so to speak, in the mind—feelings distinct from the mind: they are the mind itself, in different states, or affected in various ways. They only exist, accordingly, when they are felt.’

In the sixth Chapter, Mr. Payne proceeds to the Analysis and Arrangement of the Mental Phenomena. We concur with him in the opinion, that the classification given by Dr. Reid, and in part adopted by Mr. Dugald Stewart, is far from accuracy.

‘ Dissatisfied with all previous arrangements,’ says our Author, ‘ Dr. Brown presents us with one entirely original. The reader will observe, that it is in harmony with the leading principles of his system, viz. that the business of the intellectual philosopher is to analyze and classify the phenomena of mind; which phenomena are to be no otherwise regarded than as the mind itself in various states of thought and feeling.’

Of these leading principles, we have already expressed approbation, but we are not prepared to follow Mr. Payne’s guide in his classification and designation of the mental phenomena.

‘ Of these states or affections of mind, when we consider them in all their variety, there is one physical distinction that cannot fail to strike us. Some of them arise in consequence of the operation of external things; the others, in consequence of mere previous feelings of the mind itself. In this difference, then, of their antecedents, (i. e. as being external or internal,) we have a ground of primary division. The phenomena may be arranged as of two classes,—the *External Affections* of the mind: the *Internal Affections* of the mind. The

former of these classes admits of very easy subdivision, according to the bodily organs affected. The latter may be divided into two orders; Intellectual states of mind and Emotions.'

Now it might be shewn, that *Emotions*, which, according to Dr. Brown, must arise from 'mere previous feelings of the 'mind itself,' do very often arise also from the operation of external causes. But, waiving any remarks upon the *philosophy* of the division, we must enter our decided protest against the *nomenclature* employed. If it be reasonable to require accuracy and precision in the use of terms, from writers of any class, and on any subjects, unquestionably these qualities are to be expected and demanded in the Lectures of an Intellectual philosopher; and if on any points they are of paramount importance, they must be so, when the writer is in the very act of laying the basis of his system, and selecting the terms and phrases which he may have occasion to employ in every discussion, and which should be so well chosen, and so well defined, as to be placed beyond the danger of misconstruction.

We should have been greatly surprised if Mr. Payne had not pointed out the inaccuracy of Dr. Brown's language. Justice requires us to notice his animadversion.

'I would not be understood as expressing full approbation of the phraseology of the first general division, viz. the external affections of the mind. I am well aware that the concluding words will sufficiently indicate, to those who are accustomed to think on such subjects, that the adjective *external* is merely intended to suggest, that the *cause* of these affections is *out of the mind*. It may, however, be misunderstood. It may lead some to imagine, that there are affections which are not *in* the mind, &c. I am disposed to regret that some other mode of designation was not employed by this writer; yet, as the matter is of subordinate importance,—and as a uniform nomenclature in intellectual science, as well as in physical, is very desirable,—it is not my intention to deviate from it in the subsequent discussions.'

This determination on the part of Mr. Payne, we cannot but regret. We readily admit the desirableness of a uniform nomenclature, but we should deprecate the adoption of Dr. Brown's, were it not for the conviction we feel, that this is unnecessary, and that there is no danger whatever of its being generally approved.

Having arrived at the sixth Chapter, Mr. Payne appears to abandon the division of his work into Chapters. We presume he must have altered his plan of arrangement, after the first part of his volume was in print. This, although not very important, produces a want of symmetry in the general structure of the book.

Much valuable information and able discussion will be found in our Author's 'General Remarks concerning Sensation'; and in his 'Classification of our Sensations,' according to the organs through which they are received. He then proceeds to the Second General Division—the INTERNAL AFFECTIONS. Adopting Dr. Brown's arrangement, he subdivides these into the two *orders* of INTELLECTUAL STATES OF MIND and EMOTIONS. All the varieties of the Intellectual states of mind, he refers to two classes; viz. Simple suggestions and Relative suggestions. This part of the work before us is in a high degree interesting and important; at the same time, we feel it to be unnecessary to attempt a particular analysis of its trains of thought, as it professedly, though ably, follows the guidance of Dr. Brown. After stating, according to Dr. Brown's theory, the primary and the secondary laws of suggestion, Mr. Payne has the following passage, which we give to our readers as a pleasurable relief from the perusal of our general strictures, and as a favourable specimen of the Author's style.

'The general power of suggestion itself may be more vigorous in one mind than in another; or there may be, in different minds, original tendencies to different species of suggestions.

'To illustrate this subject, let us suppose, that, in three individuals, the principle of suggestion exhibits the following varieties. To the mind of the first, the objects which he beholds habitually suggest *resembling* objects; to that of the second, contrary or *contrasted* objects; to that of the third, *contiguous* objects. The splendid imagery of the poet is built upon analogy—upon the shadowy resemblances of objects to each other, or rather upon their tendency to awaken similar emotions. There is thus an analogy between a veteran chief, to whom the remembrance only of glory remains, and a majestic oak, stripped by age of its verdure; the sight of one may therefore recall the other. But if there be not a natural tendency to suggestions of analogy,—or if the mind of an observer be dull and cold,—the two objects, in consequence of the faintness of the resembling and connecting emotion which they produce, will not be likely to suggest each other. In order to the suggestion, in this case, it would be necessary, that some master mind should have previously placed them before his view in the relation of contiguity; and then they will, of course, recall each other by the third law of suggestion. In the former case, the man is a genius; in the latter, a mere imitator. An equal variety and beauty of imagery may flow from the pen of an inferior poet; but his splendid figures are not the creations of his own mind; i. e. they are not the suggestions of analogy, but of contiguity.—“Copious readings and a retentive memory,” says Dr. Brown, “may give to an individual of very humble talent, a greater profusion of splendid images than existed in any one of the individual minds on whose sublime conceptions he has dwelt, till they have become, in one sense of the word, his own. If half the conceptions which are stored in

his mind, and which rise in it now in its trains of thought, by simple suggestion, as readily as they arose in like manner, in accordance with some train of thought in the mind of their original authors, had but risen by the suggestion of analogy, as they now arise by the suggestion of former proximity; what we call memory, which is, in truth, only the same suggestion in different circumstances, would have been fancy, or genius; and his country and age would have had another name to transmit to the reverence and the emulation of the ages that are to follow."

The illustration is interesting, and the passage is eloquent; but is Dr. Brown correct in representing *memory* as nothing more than a species of suggestion, and therefore as having no claim to rank among the simple and original faculties of the mind? Mr. Payne thinks that he is, and maintains, that 'memory is not a distinct power, but conception, i. e. suggestion, 'co-existing with the notion of time.' 'The remembrance,' he affirms, 'of a past event, is the notion or conception of that event, as a past event; or in other words, it is the notion, 'combined with a feeling, that it stands in the relation of priority to our present consciousness.' Now we confess that this analysis is not, in our estimation, satisfactory. To say nothing of the singular use of the word 'feeling,' and the phrase 'feeling of a relation,' which Dr. Brown so often employs, the question may be asked, how is it to be accounted for, that a conception of a past event, or a past impression, arises in the mind, and is recognized by the mind as one, not now awakened for the first time, but only revived? And the right answer, we conceive, must be, that the Author of our being has endowed us with a faculty for that express purpose, to which distinct faculty we are accustomed to give the name of Memory. The mere principle of suggestion does not appear to us available for the purpose to which it is applied. Too much is ascribed to its operation. It is true, that one thought may suggest another thought to an indefinite extent; but if, to the energy of the suggesting principle, there be ascribed the revival of the past, and its recognition *as the past*, then we think, that there is attributed to the principle of suggestion that which it cannot achieve—that which has its own characteristic peculiarity—that which is one of the most wondrous of all the operations of the human mind—that which, in short, we usually understand by memory.

Mr. Payne distributes emotions into three classes: those which are *immediate*, those which are *retrospective*, and those which are *prospective*. To the first class are referred the emotions awakened by the pleasures of taste, those which arise

from moral approbation and disapprobation—from love and hatred—from sympathy—from pride and humility. To the class of retrospective emotions are assigned, such as arise from anger—gratitude—regret and gladness—remorse and self-approbation. It is on the last of these only, that our limits will allow us to offer any strictures. Mr. Payne considers Conscience ‘as the susceptibility of experiencing those emotions of approbation, or disapprobation and condemnation, which are awakened by a retrospect of the moral demerit, or the moral excellence, of our own conduct.’

‘By an original law of the mind, self-approbation, or self-condemnation, arises, as an individual *conceives* himself innocent or guilty, whether that conviction be well or ill founded. This view of the nature of conscience is free, it is imagined, from the objections which are urged against the common statements in regard to it. It does not identify it with the judgement, nor does it render it independent of the judgement. It accounts for the diversity of its operations, and it confines its influence to ourselves.’

This representation of conscience appears to us to be *defective*, rather than *inaccurate*. It does not seem objectionable as far as it goes; but it does not, in our view, go far enough. It does not extend to a full analysis of those operations and emotions which are usually ascribed to conscience. The ‘susceptibility’ of which Mr. Payne speaks, is, we conceive, only one of the elements which enter into its nature, and one which is roused to emotion by certain intellectual decisions. Now, these decisions obviously proceed on some principles or notions of merit or demerit, derived either from reason or from revelation. There is a comparison (frequently affected, indeed, with almost instantaneous promptitude) between some acknowledged standard of rectitude and our own conduct; and the result of that comparison is, *first*, a *decision*, either acquitting or condemning, and *then*, a correspondent *emotion* pleasurable or painful, consequent on that decision. That comparison and that decision we ascribe to the *judging* faculty; for, by the faculty of *judgement*, we understand the power by which we compare together our ideas, and ascertain their agreements or their differences. To this faculty we attribute all the decisions of the mind, whether on questions of morals or questions of facts, or any other questions on which the mind may employ its energies. We do not, indeed, ‘*identify* the judgement with the conscience’, because we regard the decisions of the judgement as constituting only a part of the operations of conscience; neither can we, with Mr. Payne, identify conscience with the ‘susceptibility’ of certain emotions, because we regard that suscepti-

bility as constituting only a part of that complexity and combination to which we give the name of conscience.

The latter part of this able work, consisting of about eighty pages, is an exhibition of the *ELEMENTS OF MORAL SCIENCE*. For this province of inquiry, we regard our Author as highly gifted; and we should have considered his work as still more valuable, had he devoted an ampler proportion of his volume to ethical discussions. The reasons for a conciseness on this part of his subject, such as the title of the book scarcely prepared us to expect, are thus stated in the close of the preface.

‘A regard to brevity has prevented the Author’s enlarging on some points upon which he wished to enter more fully. He deemed it, on various accounts, inexpedient, that the work should extend beyond one volume. Should it happen to obtain so much favour from the public, as to render a second edition necessary, he has it in contemplation to expand considerably that part which treats on Moral Science.’

We sincerely hope, and even with no small confidence expect, that such a desirable necessity will arise out of the extensive circulation of the present edition. The perspicacity of the Author’s mind, his evident familiarity with ethical researches, and his just conceptions of the homage to be paid to Divine Revelation, inspire us with no ordinary confidence. He even ventures, in this part of his work, not only to differ in opinion from Dr. Brown, (as, indeed, he never hesitates to do, if his judgment dictate a variation,) but altogether to abandon his guidance; and we cannot but regard the exposure of the fallacy of Dr. Brown’s ethical reasonings, as among the most valuable and important of the services which Mr. Payne has rendered to the cause of truth. He justly observes, that

‘Dr. Brown’s theory of morals proceeds on a practical forgetfulness of the distinction which exists, as he himself admits, between what is, and what ought to be, in human conduct.—We must either admit that every state of mind, of every human being, is right—and right because it exists;—or that we must seek for some moral rule, by which to try its rectitude. Now Dr. Brown places that standard, not in the law of God, but in the mind itself. Those actions and affections which excite certain emotions of approbation, are right, and right on that account. Taking this for granted, the system supplies us with no certain measure of the rectitude of any action, or of any affection of mind whatever.—The whole system of morals is thus involved in doubt and uncertainty.’

We will only add a few sentences, which exhibit the leading views which Mr. Payne himself entertains and enforces, and of which we wish to express entire and unqualified approbation.

'Our existence as creatures is to be ascribed to the mere good pleasure of God. The relations which bind society together, depend entirely upon the sovereign will of Him who gave us our being; but the conduct to which these relations oblige us, is by no means arbitrary. Having determined to constitute the relations, He could not but enjoin upon us the conduct which His word prescribes;—He could not but fail to command us to love and obey Him.—Since the relations we sustain were constituted by God, since he is the Judge of the affections and conduct which harmonize with these relations,—that which appears right to Him, being right on that account—*Rectitude may be regarded as conformity to the moral nature of God, the ultimate standard of Virtue.*—Now, we know nothing of God but what he has revealed to us; *that Revelation, then, must be the standard of rectitude, by exhibiting to us his perfect and glorious nature.*—And if the Bible present us with a more full development of the Divine Character than the external and visible universe, it must be a more perfect criterion of rectitude.—It must demand and deserve the most implicit obedience.—I agree with Dr. Chalmers in thinking that the question is—"not, *What thinkest thou? but, How readest thou?*"—*The Divine authority of the Bible being established, the sole office of reason is, to ascertain the meaning of its communications; and not to sit in judgement upon the reasonableness of those doctrines which are clearly shewn to constitute integral parts of that communication.*—I cannot bring myself to oppose formally and at length, the notion that expediency is the standard of rectitude. That a Christian Moralist—a man who professes to believe that the Bible is a revelation from God; or, in other words, that He has condescended to teach us, in his word, what is truth and duty; should depart from this rule, and adopt that of expediency, or any other, in preference to it, is to me, I acknowledge, passing strange.'

As a whole, we strongly recommend this work to the attention of our readers. It contains more valuable information, more correct sentiment, more clear, condensed, and conclusive reasoning, on the subjects of mental and moral science, than any single volume we ever perused.

We recommend it especially to theological students and young ministers; nor do we think it unworthy of the distinction of a text-book in those Seminaries, in which the study of mental philosophy is justly regarded, not only as interesting in itself, but also as a most important instrument in accomplishing the purposes of intellectual discipline.

Art. III. *Proceedings of the Expedition to Explore the Northern Coast of Africa, from Tripoly eastward, in 1821 and 1822; comprehending an Account of the greater Syrtis and Cyrenaica, and of the Ancient Cities composing the Pentapolis.* By Captain F. W. Beechey, R.N. F.R.S., and H. W. Beechey, Esq. F.S.A. 4to. pp. 644. Price 3*l.* 3*s.* Maps and Plates. London. 1828.

THE interest that we take in the recovery of lost knowledge, is, perhaps, still greater than our anxiety for the gratification of our curiosity in the acquisition of that which is altogether new. We question if the feelings of Columbus, when he realized the anticipations of his restless spirit, or the exultation of Parry, when he ascertained the existence of a passage to the arctic shores of the vast continent which the Genoese navigator first discovered, can equal in depth and intensity of emotion, the sensations of the man who moves amid the time-hallowed ruins of ancient cities; the dwelling places of the men of history, the palaces of their kings, the temples of their gods, the streets and market-places of Pompeii; the columns and platforms of Persepolis; the avenues and *adyta* of Luxor. There is, in the latter case, what is wanting in the former, an identification of scenery and localities with the history and impulses of living men. Fancy peoples the desolation; memory re-enacts the drama of the past; and the very contrast of the solitude and the wreck with the phantasmagoria thus called up, stirs the mind with a stronger sensation than could be communicated by circumstances of more simple character. And this feeling will be more lively in proportion to the entireness of the desertion and the remoteness of the activity. Apart from classical associations, Athens and Rome will awaken it less stirringly than Memphis or Babylon: nor do the colossal and complicated accumulations of the Flavian Amphitheatre impress the mind so deeply as the simple and unscientific erections of Abury and Stonehenge.

There are few regions of the globe to which these reflections can be more applicable than they are to the countries of which the tracts explored by Captain Beechey and his brother, form an interesting part. The southern shores of the Mediterranean Sea were of old possessed by the most polished and splendid nations of the earth. Phenicia, Egypt, Cyrene, Carthage,—names identified with the earliest and the most kindling scenes of history,—held their seats of commerce and of empire along this coast; and in the days of their prosperity, it exhibited the usual evidences of adventurous and successful traffic, flourishing cities, and highly cultivated fields, a dense and active population, vigorous and enterprising governments.

All this has disappeared beneath the wasting and oppressive sway of the Moslem, and now, ruin itself has assumed a more ruinous form. Sands and marshes, utter sterility, or rank and poisonous vegetation, fill up the place of villages and farms, while hovels and mud-walls stand now, where once stood towers and palaces. Much of this occurred in the usual vicissitude of things, much by popular restlessness, more by misrule, but the last and most destructive visitation was the irruption of the Saracens; an event, or rather a series of events, that has never yet been adequately investigated or explained. It is still to be accounted for, that armies, of which the numbers have, we are satisfied, been greatly exaggerated, and of which the discipline must have been extremely desultory and imperfect, should over-run the East; bear back the well-ordered battalions of the Byzantine leaders; put to hopeless rout the chivalry of Roderic the Goth; drive the Duke of Aquitaine from his territories; fight their final battle in the very heart of France; and fail at last only before the desperate valour of Charles Martel. Many causes were at work in their favour; and an able exposition of their nature and operation, would incidentally clear up many a problem in European history.

In 1817, Captain Smyth, while engaged in an official survey of the northern coast of Africa, availed himself of the opportunity thus afforded him, to obtain much incidental information concerning the state of the Greater Syrtis and the Cyrenaica. This, on his return to England, was made the subject of an official communication to the Admiralty; and arrangements were consequently made for verifying and extending the imperfect materials on which Captain Smyth's report was founded, by local investigation. Captain Beechey, with the assistance of Mr. Tyndall, a young officer in the naval service, was directed to effect the survey of the coast from Tripoly to Derna; to Mr. Henry Beechey was assigned the antiquarian department; Mr. Campbell, as surgeon, and Lieut. Coffin, as a volunteer companion, completed the party. It was intended, if the enterprise should appear practicable, to extend the examination of the coast as far as Alexandria, and to return by way of the Ammonian Oasis, along Horneman's track to Augila, and thence to Tripoly. It is to be lamented, that considerations of economy—in this case as in most others, affecting concerns of moment, instead of jobs and sinecures—should have induced our colonial and naval administrators to cut short this interesting journey. As it is, however, much has been done, and done well. An extensive range of coast has been accurately surveyed, and an outline of incredible misrepresentation and ab-

surdity, corrected scientifically. Minute and beautifully executed plans of cities and districts, furnish that sort of diagrammatic evidence which is, of all, the most satisfactory. Nor are the descriptions and illustrations less valuable or distinct. There is no charlatanism, no affectation about the book. It gives a sensible account of an important survey; and the skilful exertions of the authors have added most effectively and acceptably, to geographic knowledge and to the materials of historical elucidation.

Every assistance was given to the travellers, and in the most frank and friendly way, by the Bashaw of Tripoly. The shekhs who presided over the respective districts, were appointed to command, successively, the escorts of the party. The first of these, who had been a distinguished brigand in his younger days, made himself rather annoying by his various manœuvres for the purpose of extorting additional fees from his *protégés*. His well-intentioned efforts failed, however, as far as our countrymen were concerned; though they produced the unanticipated effect of a heavy mulct inflicted on him by the bashaw, to whom the misconduct of his dependent was properly represented. This worthy personage is interestingly described.

‘A venerable length of beard, in which white was partially blended with gray, gave an air of patriarchal respectability to his appearance; and a singular mixture of energy and complacency displayed the wild and daring spirit which animated him, half subdued by the composure of age, and the decorum which it was necessary to observe on the occasion: a well acted smile was playing on his lips, with which his voice and his manner, when he addressed us, corresponded; but his large, full eye, though its lustre was dimmed by age, was never for a moment at rest; and wandered unceasingly from object to object, with a wildness and rapidity very different from the vacant stare of curiosity so conspicuous in the faces of most of his party. Shekh Mahommed was at this time nearly sixty years of age, and had early been very formidable as a robber in the district of Syrt. The circumstance of his being the head of a Marabût tribe, joined to the natural intrepidity of his character, had given him great influence over the Arabs of his neighbourhood; and the daring character of his exploits soon obtained for him the appellation of El Dubbah, or the Hyæna.’

Lebida, the ancient Leptis, was the first important object that presented itself on the route. Although the present party were unable to devote much time to its examination, a series of interesting details are supplied from the communications of Captain Smyth, who examined the ruins both superficially and by excavation. He soon found, however, that the work of demolition had been urged on by motives of unusually powerful influence, and effected by skilful and persevering operatives,

Whether it was the indiscriminating zeal of the Carthaginian bishops, intent on obliterating every vestige of idolatry, or whether it is to be ascribed to barbarian violence, it is now, perhaps, impossible to determine; but the evidences of a vindictive determination to make the business of destruction signally complete, were not to be mistaken. Statues mutilated and shattered; ornamental foliages and arabesques defaced; the carvings of the Corinthian and Ionic capitals battered into indistinct irregularities; and the very pavements partially torn up. It did not appear, indeed, that there was any reason for extraordinary regret at all this wanton devastation, since, although the remains indicated a lavish expenditure, they exhibited unequivocal signs of deteriorated taste. Costly materials, granites and marbles, walls of solid masonry, columns of immense size, with shafts hewn out of a single block, magnificent gates and splendid porticoes, evidenced the wealth and liberality of the inhabitants; but the ornaments were redundant and without character, and the statues, although of colossal proportions, 'were in the very worst style of the Lower Empire.' Captain Smyth shipped off a cargo of these architectural fragments, and the various shafts and cornices which are exposed to view in the court of the British Museum, are the results of his exertions. In the vicinity of this city dwells a Marabût of uncommon sanctity, manifested by a fierce antipathy to heretics, and by a disposition, as far as menaces go, to eat them alive.

While Captain Smyth was exploring the ruins of Leptis, he was assured by the natives, that he would find, in the interior, at a place called Ghirza, an extensive collection of ruins, exhibiting spacious structures, and with such a 'profusion of statues as to have all the appearance of an inhabited' city. He was well aware that this tempting story had been told of other sites; that Shaw and Bruce had heard of petrified towns, with their inhabitants still remaining, as when suddenly arrested by supernatural power, in the various attitudes of life and action. 'A man was to be seen, on entering the castle, lying upon a magnificent bed of stone, and guards were still visible, standing at the doors armed with their pikes and spears. Animals of different sorts (nay, the very dogs, cats, and mice,) were observed by some persons converted into stone, and all of the same bluish colour.' But the ruins of Ghirza were described with such clearness by actual visitants, that, making every allowance for Arabian imagination, Captain S. judged it at least worth ascertaining, how much of all this might have its foundation in fact. He was miserably disappointed. Buildings there were, and sufficiently in ruins; but their date was comparatively modern, and their style of design and decoration, in

most miserable taste. The attempts at sculpture were equally wretched, and nothing was gained from the expedition, but the exposure of an absurd exaggeration, and some slight addition to geographical knowledge.

At Mesurata, Captain Beechey and his companions were hospitably received by the Shekh Belcazi; a large and handsome personage, who exhibited in his own decorations and in those of his horse, a somewhat imposing display of eastern magnificence. It soon became known to the inhabitants, that a *tibeeb*, or doctor, was one of their European visitors, and Mr. Campbell had, very soon, plenty of business upon his hands. In one instance, an opportunity was obtained, of witnessing a singular scene of credulity on one side, and consummate impudence on the other. A young female, after eating heartily of some coarse food, was attacked with head-ache, and violent pain in the stomach, and a celebrated Marabut undertook her cure.

'The Shereef (for he claimed, or possessed, the distinction) was no sooner made acquainted with the case, than he assumed a most mysterious air; and began by declaring to his suffering patient, that she was possessed by an *underground spirit*. He then proceeded to state, as the cause of this misfortune, that before doing something (which our party could not distinctly make out) she had omitted to say *Bismillah!* (in the name of God) a form always used by good and pious Mahometans to draw down a blessing upon whatever they are about to do. This omission (he declared) had been the cause of her dropping some water upon the head of the spirit's child, who was passing beneath her (under ground) at the time; and the justly-enraged gnome had, in consequence, leaped into her, and was now in the act of tormenting her for the crime. Our party of listeners could hardly contain themselves at this most ingenious discovery of the Shereef; but all the Arabs within the tent believed it most fully, and the poor girl herself began to cry bitterly, and to bewail her hard fate and most unlucky omission. The Marabut, however, now bade her take comfort, and assured her that the case, though undoubtedly a serious one, was not altogether without a remedy. He accordingly called up a severe and commanding look, and, in a tone of authority, ordered the spirit to leave her. As the pain still continued without intermission, it was evident that this personage was not inclined to obey; and the holy man then pronounced him a most obstinate spirit, and told him that he knew of his having entered the woman long before she had sent for his assistance: he added, however, that he was determined to conquer him, and would not quit his patient till morning. At the same time, he acknowledged that the task would be difficult, for he could clearly perceive that the woman was wicked: he knew it (he said) by the breadth of her shoulders, and the uncommon blackness of her large rolling eyes, which were even larger and blacker than those of one of his own wives, whom he knew to be a very sinful woman. In the morning, it happened that the poor girl was better, and the fame of the Marabut was widely diffused; but

whether her recovery was owing to the holy man's exertions, or to a copious draught of medicine administered by Mr. Campbell, we will leave to the decision of our readers.'

While the party remained at Mesurata, a strong scirocco wind brought into the neighbourhood such crowds of locusts as literally to darken the air. The inhabitants were not idle; they endeavoured by all sorts of noises and by firing muskets, to keep them from the cultivated grounds; while many were employed in collecting, as an article of food, those which were within their reach. Baskets were in universal requisition, and many ass-loads were observed to enter the town and the surrounding villages.

To the groves and gardens of Mesurata, succeeded a long tract of marshy ground, stretching along the sea frontier of the Greater Syrtis, and presenting the usual characteristics of swampy regions, malaria, and a treacherous surface.

'As two of our party were making their way across the marsh, to something which bore the appearance of a ruin, the ground suddenly gave way beneath the feet of the foremost horse, and discovered a hollow of ten or twelve feet in depth, at the bottom of which appeared water. The animal, who was galloping at the time, feeling the insecurity of his footing, sprang violently forward with all the energy of terror, and by this sudden exertion saved himself and his rider from destruction; for it would not have been possible to extricate either from such a place, had there even been more persons at hand to attempt it. The ground continued to crack and break away for some distance further, as the horse galloped on from the hole, and a large aperture was soon formed in the crusted surface of the marsh, as the pieces fell in one after another. The whole extent of the danger was not at first perceived by the rider who had so narrowly escaped; but the person who was following, saw the chasm which had been made, and wheeling his horse round in another direction, was just in time to avoid plunging into it. As this accident occurred near the middle of the marsh, it was difficult to decide upon the best path to be pursued, the surface being every where in appearance the same; but, in order that the weight might be more equally divided, both riders dismounted, and continued to lead their horses till they reached a firmer place. This was however no easy matter; as the poor animals were so terrified with their repeated stumbles, that they could with difficulty be pulled along, and they trembled so violently as to be almost incapable of keeping their legs; for the surface frequently cracked, and partially gave way in places which appeared to be secure, and the parties were so often obliged to alter their direction, that they almost despaired of being able to bring off their horses. After much winding and turning, this was, however, at length effected, and both horses and riders were heartily glad to find themselves once more on firm ground. Nothing was said to our guides of this accident, but it served to convince us that

their apprehensions of the marsh were not groundless, and we afterwards took the precaution of dismounting when we had occasion to cross any part which was considered to be dangerous. We found on examination, that many hollow spaces of considerable depth and extent existed in various parts of the marsh; and that the crust of salt and mud which covered them was sometimes not more than two inches, and an inch and a half, in thickness.'

Independently of their apparent depth and consequent danger, the water which covered the bottom of these chasms was usually several feet deep; and the deposite of mud below this, made the whole a formidable quagmire, from which escape became nearly impossible. Even in those parts where the saline crust had not been formed, these natural *trous de loup*, were almost as effectually concealed by the rank herbage, reeds, and brushwood; and the Europeans seem to have been preserved from casualty, more by the sagacity of their horses, than by their own vigilance.

These, however, were not the only annoyances to which our countrymen were subjected. Their Arab escort was composed of men disposed to take every advantage, and the worthy *Dubbah* acted just as a reformed highwayman might have been expected to do. Under the mask of neutrality, or rather with the affectation of friendly regard to the foreigners whom he had been appointed to protect, he employed every possible method, short of actual though not of threatened violence, to extract money from those who were dependent on him for assistance. Intrigues of all kinds were tried; unslinging of muskets and hammering of flints, were paraded before the eyes of the wealthy *Giaours*. The Europeans, however, were not to be intimidated, and by a cool but determined conduct, compelled the old knave and his followers to do their duty. He was, as we have already stated, properly reported to the Bashaw of Tripoly, who punished his misconduct by a severe fine. Nor was this all; for his machinations, in one amusing instance, recoiled upon himself in their effects, and gave to his English friends that richest of all sports, to the sportively inclined, the enjoyment of seeing 'the engineer hoise with his own petar.' For some purpose of his own, not very obvious, but, in its execution, very inconvenient to the party under his guidance, the ex-robber interfered, in an underhand way, with the supplies; influencing the natives to withhold the articles which, without such interference, they would have been glad to sell.

'On our way we passed several flocks of sheep, but could not persuade the shepherd to part with a single one. As we were now heartily tired of being so often refused what there seemed to be no sufficient reason for withholding, we told the man that we should

act as the Bashaw's people would on similar occasions, if he did not think more considerately on the subject; which was as much as to say, that if he would not part with his sheep voluntarily, we should certainly make bold to take it without his leave; the only difference being, that his Highness's people would have taken the animal without paying for it, while we were quite ready to pay the full price of it. But the Arab, who had evidently been tampered with by the Dubbah, was steady in his decided refusal: and we were too hungry to wait very long in endeavouring to reason him out of his obstinacy. Besides, we had already proposed an alternative, and could not with credit avoid putting our threat in execution. As neither our dignity, therefore, nor our appetites, would allow us to discuss with our obstinate Arab friend the propriety or impropriety of eating his mutton against his will, we judged it better to dispense with all such logical minutiae on a subject where the parties were not likely to agree, and, dropping the argument, we took up the sheep, and tendered the money we had offered for it. Our opponent, however, was still as obstinate as before in refusing to take our piastres, though he saw a fat sheep take its departure from his flock, and occupy a position upon our Chaous's shoulders, while nothing remained to him in lieu of it. We had no doubt, on our leaving him, that he would change his mind before long, and told him, in consequence, where we meant to pitch our tents, that he might come for his money at his own leisure and convenience. But the sheep was killed and eat, at least a good part of it, and still no shepherd appeared; and we went to sleep in full assurance that he would come the next morning before the camels were loaded. During the night, our Arab watchdog kept up a continual barking, very much to the annoyance of old Shekh Mahommed; who was always rejoiced to have any opportunity of finding fault with poor Morzouk, whom he frequently honoured with the titles of useless cur, noisy rascal, and other equally flattering appellations. Our whole party, however, were too much tired with the day's exertions to pay any particular attention to this warning; and indeed it must be said, that our shaggy young guardian was too much in the habit of employing his nights in barking merely for his private amusement, to render any further notice of him absolutely necessary, than that of lifting up occasionally the canvas of the tent to throw a stick or a stone at him, accompanied in general with some little verbal admonition. No one, however, was kept awake on this occasion, so far as we have been able to learn, but old Shekh Mahommed el Dubbah; and we have reason to believe, that his opinion of Morzouk's sagacity was not quite so indifferent after this night's alarm, as it had been before its occurrence; for the first thing which he discovered on turning out in the morning, which he usually did very early, was that three of his camels were missing; and on summoning his people, and searching every where in the neighbourhood, no traces whatever could be seen of them, but the track of their footsteps in the sand, with those of a man in their company.

The very Arabs seemed to consider the thing as an excellent

joke, and, with the exception of El Dubbah and his sons, the whole party were in an uproar of laughter, when the old man declared, that he recognised the footsteps as those of the shepherd who had been robbed of his sheep. The man probably meant to make conveyance of property belonging to his immediate plunderers; but his mistake, if mistake it was, was a happy one, and visited with poetical justice the prime mover of the mischief.

The Arabs of Zaffran were friendly and hospitable; and we shall extract the amusing description of their astonishment at the various novelties that were presented to their notice in the equipments of their visitors.

‘ We were often much amused, on these occasions, with the surprise which our appearance created, and at the contest between ill-repressed curiosity and the respect which our Arab friends were desirous of shewing to their guests.

‘ This struggle generally lasted till we had finished our repast, and our hosts would then begin to draw a little nearer to the mats which they had spread upon the ground for our seats; the women to examine our dress more minutely, and the men to handle our sabres and fire-arms.

‘ The white linen of which our turbans and under garments were composed, excited the greatest admiration in the former, while our double-barrelled guns, and pocket-pistols with stop-locks, were the objects of attraction to the latter. In a very short time, the reserve of both sexes would begin to wear away very rapidly, and the whole family of our host would crowd round us indiscriminately, each trying to be heard above the other: one question after another poured in upon us from all sides, and either nobody waited for an answer, or the answer was given by half a dozen of the family at once, each expressing a different opinion from that of his neighbour. At length, when no satisfactory conclusion could be formed upon the subject of their inquiry, they would wait to have the question formally answered by ourselves; and the real use of every object which excited their curiosity, was generally so different from all those which they had assigned to it, that the whole party, then waiting in silent expectation for the result, would burst out all at once into the loudest exclamations of surprise, and sometimes into fits of laughter, which laid them rolling on the ground, and left them scarcely strength to rise when we got up to take our leave.

‘ Among the numerous objects of attraction, our compass, telescopes, and watches excited universal admiration; and the reason why the hands of the latter should move round of themselves, and why the needle of the compass should always turn to the northward, must have been canvassed among them for many months afterwards.

‘ Why a man or a camel could be seen distinctly through a tube, when they could scarcely be seen at all, at the same distance, without it, will afford equal matter for speculation; and the next European

who may visit the tents of our friends, will probably hear an account of these wonders so much disfigured by misrepresentation, and so much exaggerated by the enthusiasm of Arab fancy, as will lead him to doubt whether they ever saw what they are describing, or to believe that they are telling him some whimsical story which has no better foundation than those of the Hundred and One Nights, or the description of a Mahomedan paradise.'

The whole of the tract along which the expedition travelled, in addition to the more extensive ruins which were observed from time to time, exhibited a remarkable military feature, in the frequent occurrence of quadrangular buildings, constructed with much care, and evidently designed as posts on the line of communication, and occupying the strong points of the country which they held in submission, and maintained in security from predatory inroad. There can be but slight question as to the origin of these redoubts. When the Roman empire was at its greatest extent, the demand for soldiers pressed upon its resources, and the harassing service of the frontier demanded that every practicable provision should be made for the security and comfort of the troops to whom it was confided. Hence, the chain of fortifications established in this direction, both as quarters for their garrisons, and as holding in check the tribes that continually menaced the African provinces.

The general character of the country admits of more favourable report than might have been supposed from previous accounts, and from the general desertion which marks its aspect. Sand is no doubt prevalent to a great extent, but there are many fertile tracts, even in the Syrtis itself, and the Cyrenaica is highly productive.

Bengazi, standing on the site of the ancient Berenice, was fixed upon as the resting-place of the expedition, during the rainy season; and after a journey of somewhat more than two months, Captain Beechey and his party reached it on the 12th of January, 1822. They were fortunate in securing a house that had *one* room that was weather-proof; since this accommodation appears to be rare in Bengazi. It seems to be a thing of common occurrence for a dwelling to tumble upon its inhabitants, the flat mud-roofs offering no adequate resistance to the torrents that pour down from the sky, and many serious accidents are continually occurring from this cause. So wretchedly careless and improvident is the system of construction, as to justify Captain B. in expressing his belief, that the weather-tight apartment to which we have just referred, was the only one in the town that could lay claim to the distinction. Halil, the Bey of the town and district, was a Georgian, a tall, handsome man, of frank and cordial manners; nor did his good

breeding fail him when an order from the Bashaw was handed to him, entitling our countrymen to a payment, on demand, of five hundred dollars; a heavy pressure on finances already much reduced by the exactions of his master. Notwithstanding, however, the courtesy of the Bey, the good offices of the English Consul, and the friendly attentions of a few individuals among the inhabitants, with whom the Travellers had cultivated habits of intimacy, the time hung heavily on the hands of active men, who had an object in view, and felt every moment wasted, that was not employed in making advances towards its accomplishment. The most enlivening occurrence of all that in any way contributed to break the monotony of their existence, was on occasion of a false alarm that the Greeks were about to make a descent. The whole Arab population was up in arms, and, in a state of the highest irritation, denouncing vengeance on the Nasaras (Nazarenes). Happily, the fears of the natives were dissipated, and as their threats had been the result, not of malignant disposition, but of excited feeling, no ill consequences followed. The *Tibeeb* appears to have been in considerable requisition; and while his medical cures obtained for him a great reputation, his surgical operations seem to have been regarded as little less than miraculous. Tapping was performed on an hydropic patient, and the numerous bystanders shouted with surprise, calling 'Allah to witness that the Tibeeb was a most extraordinary man.' A whimsical scene occurred on one occasion, at a 'select party' of the natives, in consequence of the exhibition of a miniature, representing a beautiful English female. The exposure of the 'naked face,' called up at first a deep blush into the countenance of bearded men, who had each of them two or three wives in his harem; but they soon became reconciled to the indecorum, and one of them even borrowed the portrait for the inspection of the ladies of his own family.

Few traces remain of the ancient city, although much might, no doubt, be discovered by excavation. Even now, coins and gems are frequently found by the natives; and a collection made by purchase from them, was recently disposed of for six thousand dollars. The Travellers were much interested by some romantic gardens in the vicinity, formed at the bottom of certain rocky chasms, and exhibiting scenes of luxuriant beauty, surrounded with natural and apparently insurmountable barriers. Their imaginations forthwith catch fire, and, not content with citing the 'knights and princes' of fairy lore, they proceed to an elaborate deduction, tending to prove that these illustrations of Arab industry can be no other than the far-famed gardens of the Hesperides. There is considerable ingenuity in their

collation of facts and authorities; and their supposed discovery of the river Lethe, in a 'subterranean stream' in the neighbourhood of Bengazi, may stand, if for nothing more, for at least a curious coincidence. The various speculations as to the probable alterations in the features of the locality, are fairly inferred and cleverly managed; nor are we disposed to quarrel with the introduction of the following interesting apologue from De Sacy's *Chrestomathie Arabe*.

'I passed by a very large and populous city, and inquired of one of its inhabitants, by whom it was founded. Oh, replied the man, this is a very ancient city! we have no idea how long it may have been in existence; and our ancestors were on this point as ignorant as ourselves. In visiting the same place five hundred years afterwards, I could not perceive a single trace of the city, and asked of a countryman, whom I saw cutting clover, where it stood, and how long it had been destroyed. What nonsense are you asking me? said the person whom I addressed: these lands have never been any otherwise than you see them. Why, returned I, was there not formerly here a magnificent and populous city? We have never seen one, replied the man, and our fathers have never mentioned to us any thing of the kind. Five hundred years afterwards, as I passed by the spot, I found that the sea had covered it; and, perceiving on the beach a party of fishermen, I asked them how long it had been overflowed. It is strange, answered they, that a person of your appearance should ask us such a question as this; for the place has been at all times exactly as it is now. What, said I, was there not at one time dry land in the spot where the sea is at present? Certainly not, that we know of, answered the fishermen, and we never heard our fathers speak of any such circumstance. Again I passed by the place, after a similar lapse of time; the sea had disappeared, and I inquired of a man whom I met, at what period this change had taken place. He made me the same answer as the others had done before; and at length, on returning once more to the place after the lapse of another five hundred years, I found that it was occupied by a flourishing city, more populous and more rich in magnificent buildings, than that which I had formerly seen! When I inquired of its inhabitants concerning its origin, I was told that it lost itself in the darkness of antiquity! We have not the least idea, they said, when it was founded, and our forefathers knew no more of its origin than ourselves!'

On the 17th of April, the expedition left Bengazi, and, after two or three days' journey, reached a more imposing scene than any which had hitherto arrested attention. There stood the walls of an ancient city, strongly built, fortified by twenty-six quadrangular towers, and entered on the eastern and western faces, through substantial gateways. The original name of this fortress was Teuchira, altered under the Ptolemies to Arsinöe, and by Mark Antony to Cleopatris, but now distinguished by

its primary appellation, with but slight change, Tauchira, or Tocra. The interior is in a state of such complete demolition, as to manifest the work of intentional destruction; but the walls seem to have bid defiance, by the massiveness of their structure, to the hand of violence, and remain to this day 'one of the best 'examples extant' of antique munitio. Numerous inscriptions exist in all directions, but none were found of any particular interest or importance.

Eighteen miles from Teuchira stand the ruins of Ptolemeta, the approach to which is rendered striking by a 'large and 'very lofty quadrangular tomb,' raised on a foundation scarped from the solid rock. The conspicuous size and laborious execution of this structure, make it probable, that it was erected by some of the Ptolemies as a regal mausoleum. A noble gateway is all that remains, except on very minute examination, to indicate the situation of the walls. An amphitheatre, two theatres, the reservoirs and tessellated pavements of a royal dwelling, with columns, both fallen and erect, are among the more remarkable remains of the city itself. The ravines which determine the limits of Ptolemeta on the east and west, are described as surpassingly beautiful. The eastern vale, in particular, rises gradually from the sea, winding through groves of pine and thickets of flowering shrubs, opening into lawns, and leading to recesses where stood sepulchres and sarcophagi, of good design and workmanship. The foliage thickens as the path ascends, until the whole terminates in 'a dark barrier of 'thickly-planted pines, shooting up into the blue sky.' And to all this loveliness of nature and art, was added the powerful, but undefinable charm of solitude, with the deep and awful feeling inspired by the signs of desolation and departed glory.

Much of the impression given by these enchanting localities, was kept up by the rich and romantic scenery that adorned the road to Cyrene. Pines, olive-trees, varieties of laurel, interwoven with fragrant honeysuckle; myrtle, arbutus, laurustinus, and other flowering shrubs of every form and hue; wild roses, both Yorks and Plantagenets, rosemary and juniper, are enumerated by the travellers as bordering and entangling their path, with endless change of beauty and perfume. Wild crags shot up amid this luxuriant vegetation; the dark Arab stood singly amid the solitude, offering to the wayfarer honey from the comb; further, Bedouin tents animated the landscape; and from the crest of the hill, the eye wandered over a broad and bright view of undulating ground, combining grove and pasture, wildness and cultivation.

The approach to Cyrene was marked by the extensive occurrence of a species of hemlock or wild carrot, probably the *sil-*

phium, a plant in great medical repute among the ancients. Buildings, forts, and sarcophagi stood on either side of the road, and the indentations of the chariot-wheels were visible on the rocky track. The most interesting concern, however, on the present occasion, was, to all the party, Europeans and Africans, horses and camels, the anticipation of fresh, cool water: a general rush was made to the spot, and the whole cavalcade, classic and illiterate, intelligent and instinctive, drew down large draughts of the 'fountain of Apollo.' The position of Cyrene is singularly advantageous; on the verge of a range of elevations, 'descending in galleries, one below another,' to a broad level, which is itself the summit of an inferior range. The view is, of course, commanding; since the highest platform stands at a height of not less than eighteen hundred feet above the sea, and the objects within the scope of the eye, are varied and interesting. The galleries or narrow and successive terraces into which the face of the mountain is divided, have originally been made use of as roads of communication, and the precipice which overhangs one side of them, has been excavated into innumerable sepulchral caverns. One of the plates gives a well-managed representation of all this in its general character and effect. The internal condition of these tombs is sufficiently perfect to afford some important hints respecting the practice of the ancients in the decoration of their buildings. It should seem that they were, as has been from other circumstances suspected, accustomed to use colour as a decided architectural ornament, and that, not satisfied with the fine natural effect of their Parian and Pentelic marbles, they gave artificial hues to some of the distinguishing details of their structures. The triglyphs of the Doric order were, in the tombs of Cyrene, invariably painted blue; the soffit of the corona, blue and red. Some interesting remains of painting were also discovered, and much knowledge of the figure, both in proportion and action, is displayed in the coloured copies given in the volume.

While the Travellers were thus occupied, an express was received from Derna, announcing the arrival of His Majesty's ship *Adventure* off that town; and as they were anxious to communicate with Captain Smyth, no time was lost in recommencing their journey eastward. Derna is, on the whole, a flourishing place, but without much to distinguish it from Arab cities in general. On the return to Cyrene, Captain Beechey took the coast road for the purpose of exploring the remains of Apollonia, formerly the port of that capital, and of which the principal remains consist in the ruins of its strong fortifications, and the vestiges of splendid Christian churches. The renewed researches of the party among the antiquities of Cyrene, af-

fording much elucidation of its former condition ; but the most interesting results were afforded by an examination of the excavated channel of the fountain of Apollo. It was found to penetrate upwards of thirteen hundred feet into the solid rock, with an average width of from three to four feet, and an height of about five. A considerable quantity of clay was found plastered against the sides, and characters were found indented on its surface. It was at first taken for granted that recent visitors must have done this ; but on examination it was found, that some of these inscriptions were as old as the reign of Dioclesian, and that they had been retained by the wet clay during the long term which had elapsed from that period to the present time. Nothing of importance was, however, elicited beyond the mere fact of their antiquity.

The interest of the journey ceased here : in fact, the expedition was soon afterward recalled, and on the 25th of July, it left Africa for Malta.

We have thus given a somewhat detailed account of the contents of the present volume. For our own parts, we have been much interested by its contents, although we do not imagine that they will be particularly attractive to general readers. It contains many valuable elucidations of ancient geography, and will be found to communicate as much information respecting the relative and positive situations of former localities, as is, under present circumstances, to be looked for. We have already said, that the maps and plans are well executed ; we regret that we cannot give equal praise to the aquatint views.

Art. IV. *Ephemerides* ; or Occasional Poems, written in Scotland and South Africa. By Thomas Pringle. 12mo. pp. 220. Price 6s. London. 1828.

THIS volume is in part a republication of the Author's earlier compositions in verse, comprising all that he deems worth reprinting. Of these, the leading piece is the Autumnal Excursion, which gave its title to the former volume, and of which, nine years ago, we made a favourable report, as the most pleasing descriptive poem that had appeared since Leyden's *Scenes of Infancy*. The scene of the excursion is laid in

‘ The scented heath, the sheafy vale,
The hills and streams of Teviotdale ’ ;—

the haunts where the Author's earliest ‘ life and loveliest hopes
‘ were nursed.’ The poem is modestly styled ‘ a rhyming

'epistle'; and it is all the better for being so. It has the ease, and flow, and warmth of epistolary composition, combined with the grace and melody of verse. Delicacy, rather than force, tenderness and elegance, rather than brilliancy, together with an unaffected simplicity, characterize the attempt to recall and picture

'The heaths which once his fathers trod,
Amidst the wild to worship God;
The tales which fired his boyish eye
With patriot feelings, proud and high;
The sacred sabbath's mild repose;
The social evening's saintly close,
When ancient Zion's solemn song
Arose the lonely banks among;
The music of the mountain rills;
The moonlight sleeping on the hills;
The STARRY SCRIPTURES of the sky,
By God's own finger graved on high
On Heaven's expanded scroll—whose speech
To every tribe doth knowledge teach,—
When silent Night unlocks the seals,
And to forgetful Man reveals
The wonders of eternal might,
In living lines of glorious light!'

* * * * *

'Now scatter'd far the smiling flowers
That grew around these rustic bowers:
Ungentle hearts, and strangers rude,
Have pass'd along its solitude:
The hearth is cold—the walls are bare,
That heard my grandsire's evening prayer;
Gone—even the trees he planted there!
—Yet still, dear Friend, methinks 'twere sweet
To trace once more that lov'd retreat;
Still, there, where'er my footsteps roam,
My heart untravell'd finds a home:
For 'midst these Border mountains blue,
And vales receding from the view,
And lonely lakes, and misty fells,
Some nameless charm for ever dwells,
Some spirit that again can raise
The visions of departed days,
And thoughts unutter'd—undefin'd—
That gleam'd across my infant mind!
—O, lovely was the blest control,
Which came like music o'er my soul,
While, there,—a rude untutor'd boy,
With heart tuned high to nature's joy,—
Subdued by beauty's winning form,
Or kindling midst the mountain storm,—

Alive to feeling's gentle smart,
Which wakes, but does not wound the heart,—
I dreamt not of the workings deep
Of wilder passions yet asleep!

' Long from those native haunts estranged,
My home, but not my heart is changed :
Amid the city's feverish stir,
'Tis still a mountain-wanderer !
And though (if bodings be not vain)
Far other roamings yet remain,
In climes, where, 'mid the unwonted vales,
No early friend the wanderer hails,
Nor well-known hills arise to bless
His walks of pensive loneliness ;
Yet still shall fancy haunt with you
The scenes belov'd when life was new,
And oft with tender zeal return,
By yon deserted tomb to mourn ;
For, oh, whate'er the lot may be
In Fate's dark book reserv'd for me,
I feel that nought in later life,—
In fortune's change, or passion's strife,
Or wild ambition's ardent grasp,—
This bosom with a tie can clasp,
So strong—so sacred—as endears
The Scenes and Friends of Early Years !' p. 31—34.

Since the date of this poem, the Author's 'bodings' have been fully realized ; and the second part of his volume consists of poems written in South Africa. The landscape is now changed indeed, and the Author's descriptive powers are exercised upon scenes till now unvisited by the Muse, unseen by poet's eye. Campbell (but not Thomas Campbell), Latrobe and Burchell, Dr. Philip and Mr. Thompson, have made us acquainted with the general character of South African scenery : it has been reserved for Mr. Pringle to give us, not a bird's eye, but a bard's eye view of the wild desert, and to make its barren wilds tributary to the fancy. We do not much like the rough gallop of the following lines, but we forgive the measure for the sake of the poetry, as we should do a jolting road leading through a beautiful country.

' Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side :
When the sorrows of life the soul o'ercast,
And, sick of the present, I turn to the past ;
And the eye is suffused with regretful tears,
From the fond recollections of former years ;
And the shadows of things that have long since fled,
Flit over the brain, like the ghosts of the dead :

Bright visions of glory that vanish'd too soon,—
 Day dreams that departed ere manhood's noon,—
 Attachments by fate or by falsehood reft,—
 Companions of early days lost or left,—
 And my NATIVE LAND, whose magical name
 Thrills to the heart like electric flame !
 The home of my childhood, the haunts of my prime,—
 All the passions and scenes of that rapturous time,
 When the feelings were young, and the world was new,
 Like the fresh bowers of Paradise opening to view !
 All—all now forsaken, forgotten, or gone !
 And I—a lone exile remember'd of none—
 My high aims abandon'd, and good acts undone,
 Aweary of all that is under the sun ;—
 With that sadness of heart which no stranger may scan,
 I fly to the Desert afar from man.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 When the wild turmoil of this wearisome life,
 With its scenes of oppression, corruption, and strife,—
 The proud man's frown, and the base man's fear,
 And the scorner's laugh, and the sufferer's tear,
 And malice, and meanness, and falsehood, and folly,
 Dispose me to musing and dark melancholy :
 When my bosom is full, and my thoughts are high,
 And my soul is sick with the bondman's sigh—
 Oh, then, there is freedom, and joy, and pride,
 Afar in the Desert alone to ride !
 There is rapture to vault on the champing steed,
 And to bound away with the eagle's speed ;
 With the death-fraught firelock in my hand,
 (The only law of the Desert land)—
 But 'tis not the innocent to destroy,
 For I hate the huntsman's savage joy.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 Away—away from the dwellings of men,
 By the wild deer's haunt and the buffalo's glen ;
 By valleys remote, where the oribi plays ;
 Where the gnou, the gazelle, and the hartebeest graze ;
 And the gemsbok and eland unhunted recline,
 By the skirts of grey forests o'ergrown with wild vine ;
 And the elephant browses at peace in his wood,
 And the river-horse gambols unscared in the flood ;
 And the mighty rhinoceros wallows at will,
 In the vlei where the wild-ass is drinking his fill.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 O'er the brown Karroo, where the bleating cry
 Of the springbok's fawn sounds plaintively ;

Where the zebra wantonly tosses his mane
In fields seldom cheer'd by the dew or the rain ;
And the stately koodoo exultingly bounds,
Undisturb'd by the bay of the hunter's hounds ;
And the timorous quagha's wild whistling neigh
Is heard by the fountain at fall of day ;
And the fleet-footed ostrich over the waste
Speeds like a horseman who travels in haste ;
For she hies away to the home of her rest,
Where she and her mate have scooped their nest,
Far hid from the pitiless plunderer's view,
In the pathless depths of the parch'd Karroo.

' Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side.
Away—away in the wilderness vast,
Where the white man's foot hath never pass'd,
And the quiver'd Coranna, or Bechuan,
Hath rarely cross'd with his roving clan :
A region of emptiness, howling and drear,
Which man hath abandon'd, from famine and fear ;
Which the snake and the lizard inhabit alone,
With the twilight bat from the old hollow stone ;
Where grass, nor herb, nor shrub takes root,
Save poisonous thorns that pierce the foot ;
And the bitter-melon, for food and drink,
Is the pilgrim's fare by the salt-lake's brink :
A region of drought, where no river glides,
Nor rippling brook with ozier'd sides ;
Where reedy pool, nor mossy fountain,
Nor shady tree, nor cloud-capt mountain,
Is found, to refresh the aching eye :
But the barren earth, and the burning sky,
And the blank horizon round and round,
Without a living sight or sound,
Tell to the heart, in its pensive mood,
That this—is Nature's solitude.

' And here,—while the night-winds round me sigh,
And the stars burn bright in the midnight sky,
As I sit apart by the cavern'd stone,
Like Elijah at Horeb's cave alone,
And feel as a moth in the mighty hand
That spread the heavens and heaved the land,—
A "still small voice" comes through the wild,
(Like a father consoling his fretful child,)
Which banishes bitterness, wrath, and fear,
Saying,—“MAN IS DISTANT, BUT GOD IS NEAR!”

p. 85—91.

Some of Mr. Pringle's minor poems have appeared in Mr. Thompson's *Travels in South Africa*; and the very spirited 'Song of the Wild Bushman' was copied into our pages from

that work. We shall take another sketch of African scenery from the lines entitled 'Evening Rambles'; which will afford our readers an opportunity of comparing an evening ramble in Cafferland, with an evening walk in Bengal, as described by Bishop Heber. (See p. 305.)

- 'The sultry summer-noon is past ;
And mellow evening comes at last,
With a low and languid breeze
Fanning the mimosa-trees,
Which cluster o'er the tangled vale,
And oft perfume the panting gale
With fragrance faint—that seems to tell
Of primrose-tufts, in Scottish dell,
Peeping forth in tender spring,
When the blithe lark begins to sing.
- 'But soon, 'mid Afric's landscape lone,
Such reminiscences are gone :
Soon we raise the eye to range
O'er prospects wild, grotesque, and strange—
Sterile mountains, rough and steep,
That bound abrupt the valley deep,
Heaving to the clear blue sky
Their ribs of granite, bare and dry ;
And ridges, by the torrents worn,
Thinly streak'd with scraggy thorn,
Which fringes Nature's savage dress,
Yet scarce relieves her nakedness.
- 'Yet, where the vale winds deep below,
The landscape wears a warmer glow :
There the speckboom spreads its bowers
Of light green leaves and lilac flowers ;
And the bright aloe rears its crest,
Like stately queen for gala drest ;
And gorgeous erythrina shakes
Its coral tufts above the brakes,
Brilliant as the glancing plumes
Of sugar-birds, among its blooms,
With the deep-green verdure blending,
In the stream of light descending.
- 'And now, along the grassy meads,
Where the skipping reebok feeds,
Let me through the mazes rove
Of the light acacia-grove ;
Now, while yet the honey-bee
Hums around the blossom'd tree ;
And the turtles softly chide,
Woosingly, on every side ;
And the clucking pheasant calls
To his mate at intervals ;

And the duiker at my tread
Sudden lifts his startled head—
Then dives, affrighted, in the brake,
Like wild-duck in the reedy lake.

‘ My wonted seat receives me now—
This tall grey cliff, with tufted brow,
Towering high o’er grove and stream,
And gilded by the parting gleam.
With shatter’d rocks loose-sprinkled o’er,
Behind ascends the mountain hoar,
Whose crags o’erhang the Bushman’s cave,
(His fortress once, and now his grave,)
Where the grim satyr-fac’d baboon
Sits railing to the rising moon,
Or chiding, with hoarse angry cry,
The herdsman, as he wanders by.

‘ Spread out below, in sun and shade,
The shaggy glen lies full display’d,—
Its shelter’d nooks and sylvan bowers,
And meadows flush’d with purple flowers :
And through it, like a dragon spread,
I trace the river’s tortuous bed.
And there the Chaldee willow weeps,
Drooping o’er the dangerous steeps,
Where the torrent, in his wrath,
Has rifted out a rugged path,—
Like fissure cleft, by earthquake’s shock,
Thro’ mead and jungle, mound and rock ;
But the swoln water’s wasteful sway,
Like tyrant’s rage, hath pass’d away,
Leaving alone, to prove its force,
The ravage of its frantic course.
Now, o’er its shrunk and slimy bed
Rank weeds and wither’d wrack are spread,
With the faint rill just oozing through,
And vanishing again from view ;
Except where, here and there, a pool
Spreads ’neath some cliff its mirror cool,
Girt by the palmite’s verdant screen,
Or shaded by the rock-ash green,
Whose slender sprays above the flood
Suspend the loxia’s callow brood
In cradle-nests, with porch below,
Secure from wing’d or creeping foe,
(Weasel, or hawk, or writhing snake,)
Wild waving as the breezes wake,
Like ripe fruit, hanging fair to see
Upon the rich pomegranate tree.

‘ But lo, the sun has stoop’d his head :
Behind yon granite peaks of red ;

And now along the dusky vale
 The homeward herds and flocks I hail,
 Returning from their pastures dry
 Amid the stony uplands high.—
 First, the swart Shepherd, with his flock,
 Comes winding round my hermit-rock—
 All unlike, in gait or mien,
 Fair Scotland's jocund swains, I ween :
 For shepherd's crook, the gun he bears ;
 For plaid, the sheep-skin mantle wears ;
 Slow sauntering languidly along ;
 Nor flute has he, nor merry song,
 Nor book, nor tale, nor rustic lay,
 To cheer him through the listless day.
 His look is dull, his soul is dark ;
 He knows not hope's electric spark,
 But, born the white man's servile thrall,
 Feels that he cannot farther fall.

' Next, the stout neat-herd passes by,
 With bolder step and blither eye,
 Humming low his tuneless song,
 Or whistling to the horned throng.
 From the destroying foeman fled,
 He serves the Christian for his bread :
 Yet this poor heathen Bechuan
 Bears on his brow the port of man ;
 Though naked, homeless, friendless, he
 Is undebased—for he is FREE.

' Now wizard Twilight slowly sails,
 With murky wing, adown the vales,
 Warning with his mystic rod
 The owl and bat to come abroad,
 With things that hate the gairish sun,
 To frolic now when day is done.
 Now along the meadows damp
 Th' enamour'd fire-fly lights his lamp—
 Link-boy fit for Elfin queen
 'Mid fair Avon's woodlands green ;
 Here, I ween, more wont to shine,
 To light the thievish porcupine,
 Plundering my melon-bed ;
 Or villain lynx, whose stealthy tread
 Rouses not the wakeful hound,
 As he creeps the folds around.

' But lo ! the night-bird's boding scream
 Breaks abrupt my twilight dream,
 And warns me it is time to haste
 My homeward walk across the waste,
 Lest my rash tread provoke the wrath
 Of natchslang coil'd across the path,—

Or tempt the leopard in the wood,
Prowling round athirst for blood.

'So thus I close my rambling strain,
And seek my wattled cot again.' p. 103—111.

The volume contains a very pleasing series of sonnets, serving as so many poetical memoranda of scenes and feelings, which is the proper design and character of this elegant species of poem. The disproportionate length of our citations will restrict us from taking more than a single specimen.

'ON VISITING A MISSIONARY SETTLEMENT.

'By Heaven directed, by the world revil'd,
Amidst the wilderness they sought a home,
Where beasts of prey, and men of murder roam,
And untam'd Nature holds her revels wild.
There, on their pious toils their Master smil'd,
And prosper'd them, unknown or scorn'd of men,
Till, in the satyr's haunt and dragon's den,
A garden bloom'd, and savage hordes grew mild.

'So, in the guilty heart, when heavenly grace
Enters, it ceaseth not till it uproot
All evil passions from each hidden cell;
Planting again an Eden in their place,
Which yields to men and angels pleasant fruit;
And God himself delighteth there to dwell.'

This sonnet (and we know that the Author will deem this high praise) would have been worthy of Wordsworth, who sometimes in his noble sonnets, the finest in the language, rises almost as high in point of sentiment. It is unnecessary to say anything as to the character of the present volume in this respect. The extracts we have given, will sufficiently evince the spirit of genuine piety and glowing philanthropy by which the Author's poetical talents are consecrated. Mr. Pringle has recently accepted the honourable office of secretary to the Anti-Slavery Society, in which capacity he will find a congenial employment for a mind animated by a detestation of that moral blight and curse, of which, in its existing effects, he has been an eye-witness. The notes to the poems supply some very interesting information respecting the Caffer tribes.

Art. V. *The Reasons of the Laws of Moses*: from the "*More Nevochim*" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James Townley, D.D. 8vo. pp. 434. Price 10s. 6d. 1827.

MAIMONIDES has long been a celebrated name in Jewish literature. As a commentator and expounder of the Mosaic writings, and as a writer on Hebrew antiquities, this Rabbi holds a distinguished rank; and his merit is supported by the testimony of the most learned authors who have treated on subjects of biblical erudition and Jewish legislation, who refer to him as an authority of the highest character and importance. He was by birth a Spaniard, but is sometimes described as of Egypt, in which country he resided as physician to the Sultan, and where his voluminous works were principally written. Of these, the *More Nevochim* is the most generally known and approved. It is a critical, philosophical, and theological work, intended to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament, and comprises the exposition of the grounds and reasons of the Mosaic laws, which Dr. Townley has detached and published in the translation before us. Though frequently referred to and copiously cited by British theological writers, it has never before appeared in an English version. The work was originally written in Arabic, and in the life-time of the Author, was translated into Hebrew by his disciple, R. Samuel Aben Tybbon. A Latin version of the *More Nevochim* by Justinian, bishop of Nebis, was published in 1520 at Paris; and in 1629, a new Latin translation executed by the younger Buxtorf, was printed at Basil, with a preface including a biographical account of the Author. To the version before us, Dr. Townley has added a copious appendix of notes and illustrations, and has prefixed, besides a brief memoir of Maimonides, Dissertations on, 1. The Talmudical and Rabbinical Writings. 2. The Zabian Idolatry. 3. The originality of the Institutions of Moses. 4. The Mosaic distinction of Clean and Unclean Animals. 5. The prohibition of Blood. 6. The typical character of the Mosaic Institutions. 7. The Leprosy. 8. Talismans and talismanic Figures. 9. Judicial Astrology.

Rabbi Moses Ben Maimon, or Maimonides, called from the initials of his name Rambam, was born at Cordova in Spain, in the year 1131, or, according to some, 1133 A.D. He appears to have received his earliest education under the immediate superintendence of his father, who sustained the office of judge among his own nation, and who was descended from illustrious

ancestors. Subsequently, he placed himself under the tuition of the most learned Jewish instructors, and prosecuted with ardour the study of the Mosaic law and the Talmudical and Rabbinical commentaries. Afterwards he became a disciple of the Arabian philosopher and physician, Averroes, and made acquisitions in learning which raised him to distinction among the chief men of the age in which he lived. He excelled in the knowledge of the Hebrew and Arabic languages, and was not only well acquainted with these and some other oriental tongues, but was as proficient in the Greek language, and read, in their originals, the works of Plato, Aristotle, Galen, and others. He was well skilled in logic, and in the mathematical and medical sciences.

Averroes was suspected of defection from the Mohammedan faith, and, through the persecution of his opponents, was removed from his office of chief magistrate at Cordova; upon which Maimonides, to avoid the perils to which, from his devotedness to his preceptor, he found himself exposed, withdrew from Spain, and removed to Egypt. He settled at Cairo, where his genius and learning attracted the attention of the Sultan Alphadel, who appointed him his physician, and allowed him a pension. His daily avocations are thus described by himself.

‘ I generally visit the Sultan every morning; and when either he, or his children, or his wives, are attacked with any disorder, I am detained in attendance the whole of the day; or when any of the nobility are sick, I am ordered to visit them. But, if nothing prevent, I repair to my own habitation at noon, where I no sooner arrive, exhausted and faint with hunger, than I find myself surrounded with a crowd of Jews and Gentiles, nobles and peasants, judges and tax-gatherers, friends and enemies, eagerly expecting the time of my return. Alighting from my horse, I wash my hands, according to custom, and then courteously and respectfully saluting my guests, entreat them to wait with patience whilst I take some refreshment. Dinner concluded, I hasten to inquire into their various complaints, and to prescribe for them the necessary medicines. Such is the business of every day. Frequently, indeed, it happens, that some are obliged to wait till evening; and I continue for many hours, and even to a late hour of the night, incessantly engaged in listening, talking, ordering, and prescribing, till I am so overpowered with fatigue and sleep that I can scarcely utter a word.’

pp. 15, 16.

The time and the influence of Maimonides were devoted to the promotion of Jewish learning. Favoured by the Sultan, he was able to extend protection to the less fortunate of his brethren, and founded at Alexandria a seminary for his nation, which flourished for a period. His industry was great, and

the chief fruits of it appeared in a digest of the Hebrew laws, collected from the Talmud, which he entitled "*Yad Hachazakah*," "The Strong Hand;" and in the "*More Nevochim*," which he completed in his fiftieth year. The publication of this work excited the most violent opposition from many of the Rabbins, who were alarmed by the preference which they saw given in the statements of Maimonides, to the Scriptures and reason above the glosses of the Talmud. The Rabbins of France burnt his books, and excommunicated those who read them, or who engaged in the study of foreign languages and science. The Rabbins of Spain defended Maimonides against the Rabbins of France. Excommunications and anathemas were employed by both parties, one against the other; and the consequences of the controversy were becoming perilous to the Jews, when the Rabbins of France submitted, and revoked their censures and decrees. Maimonides died at the age of seventy, and was buried in the land of Israel. A general mourning of three successive days testified the honour in which he was held.

In the portion of the "*More Nevochim*" before us, Maimonides has treated with great brevity on the reasons of the Mosaic laws. Occasionally we perceive in his comments, the influence of Talmudical prejudices; but the instances in which it appears, are so few as to excite our surprise that a writer so profoundly versed in rabbinical learning, should have proceeded with so much sobriety in his explanations. Sometimes these are more fanciful than just; but they supply, as a whole, very gratifying evidence of their Author's deference to the genuine methods of determining the import of Scripture. Dr. Townley has rendered a service to English readers by enabling them to peruse this part of a work of so much celebrity as the "*More Nevochim*," or "Teacher of the Perplexed," which has hitherto been accessible only to the learned, and the interest of which he has increased by the information embodied in his notes. The reader of this work, however, must not expect to receive from it very extensive or very profound knowledge of the subjects of the ancient Jewish legislation. They are considered chiefly in their religious connexions.

The Originality of the Institutions of Moses, is the subject of Dr. Townley's third Dissertation. He acknowledges his obligations for the observations which it contains, to a treatise on this subject printed in Northumberland, America, 1803, and to Dr. Wait's Course of Sermons, preached before the University of Cambridge, 1826. On this question, there is not to be obtained the evidence which is necessary to the determination of every particular included in the inquiry. The Mosaic laws themselves furnish proof that some of their regulations were

founded on existing customs. Ancient usages were confirmed or modified in various instances by the Hebrew Legislator. It is reasonable to presume, that a lawgiver would not, in forming a national code, reject entirely the customs which he found established in the practice of a people. Many of the usages existing among the ancient Israelites, were doubtless of unquestionable excellence and utility; and it could not be necessary to discard or to change them: others were deeply rooted in the prejudices and habits of the nation, and these, we know, were continued, but with such checks and modifications as tended to their improvement. But the opposition of the Mosaic statutes, in the religious institutions and observances which they comprise, is too real and striking to admit of their being referred to the imitation or adoption of previously existing ordinances and customs. As a religious ritual, the Mosaic laws are *sui generis*, and contain the evidences of their being unborrowed from the customs of another people. In the concise statement of their peculiarities which this Dissertation exhibits, there is a sufficient number of examples to support the affirmative of the question. They comprise, among others, the Unity and Moral Government of God, in respect to which the representations and inculcations of Moses are so important and sublime as to exclude the supposition that he derived his knowledge of them, or imported his laws relating to them, from Egypt, or any other country. An originality of character, it may confidently be affirmed, attaches to his Institutions in respect to these objects. Our means of estimating the religious knowledge of the most ancient times and countries are, indeed, not extensive; but the examination of all that profane ancient literature has preserved, justifies the conclusion, that there was no nation that had statutes and judgements comparable to those which the Hebrew Lawgiver taught and the Israelites received. Other instances relate to *purity of morals*, and to *worship*, in its varieties of *time*, *place*, *offerings*, &c. From this class, we select the following remarks.

‘6. If the heathen had any *Temples* before the time of Moses, which is uncertain, and not probable, they were constructed in a very different manner from the tabernacle or the temple of Solomon. We nowhere read of *such divisions* as that (those) of the Hebrew temple; of such a *symbol of the divine presence* as the covering of the Ark between the Cherubim, in the Holy of Holies; there was no table of *shew-bread*, nor such a candlestick as was in the holy place. The fire and the lamps, also, evidently had their use, as appointed by Moses; but though sacred, there was nothing in them to divert the reverence of the worshipper from the invisible Jehovah. This could not be said of the perpetual fires, either of the Persians, or of the Vestals at Rome: these were debasing superstitions.

' 7. Both the Hebrews and the heathen allowed the *Privilege of Asylum* to those who fled to their temples. But, with the heathens, this was carried to a length equally superstitious and dangerous to the community; because, whatever was the crime with which any person was charged, the criminal could not be apprehended, and much less could he be punished, without incurring the vengeance of the deity who, it was supposed, protected him. (*Potter's Antiquities*, Vol. I. p. 201.) But no person, charged with any crime, was protected by flying to the altar of the Hebrews, except till the cause could be heard by regular judges; when, if he appeared to be guilty, he was ordered to be taken from the altar itself, and put to death. Even the City of Refuge could not protect him who was found, upon inquiry, to have killed his neighbour with design.

' 8. Had Moses copied any thing from the heathen, he would probably have introduced something of their *Mysteries*, which were rites performed in secret, and generally in the night; to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal. The most remarkable of these *Mysteries* were the *Eleusinian*, which were celebrated at Athens every fourth year. Whatever these rites were, (and they were of a very suspicious nature,) it was made death to reveal them; and if any person, not regularly initiated, was present at this exhibition, he was put to death without mercy. Vile as these mysteries must have been, according to the habits of the initiated, yet it was taken for granted, that those who had performed them, lived in a greater degree of happiness than other men, both before and after death.—*Potter's Antiquities*, Vol. I. p. 389.

' Nothing like this can be found in the Institutions of Moses. There was no *secret* in the Hebrew ritual. Every thing is described in the written law; and though none but the Priests could enter the holy place, and none the Holy of Holies, besides the High Priest, every thing that was done by them there, is as particularly described, as what was to be done by the people without.' pp. 54, 55.

The Mosaic distinction of Animals (*Dissert.* 4.) has been treated of by Michaelis at considerable length, and with his usual acumen. 'That in so early an age of the world,' he observes, 'we should find a systematic division of quadrupeds, so excellent as never yet, after all the improvements in natural history, to have become obsolete, but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful.' This, however, is one of the instances in which he thinks ancestral usages were prescribed by Moses as express laws. *Clean* and *unclean*, he considers as equivalent to *usual* and *unusual* for food. That this distinction was admirably adapted to promote the design of the Lawgiver to keep the Israelites in a state of separation from other nations, is apparent. A cherished abhorrence of the food which others eat, is one of the strongest

safeguards against the danger of contracting familiarity with them, which can be provided. Dietetical considerations, it is not less evident, were included in the reasons of this distinction; the health of the body, especially in some climates, being better provided for by the use of some kinds of food, than of other kinds. Moral relations may also be included in the distinction; though it must be confessed, that many of the explanations which have been given of particular enactments of this branch of the Mosaic statutes, are more fanciful than reasonable. Dr. Townley has assigned a distinct section to the last class of reasons, but without any enlargement of their number, as we find them in preceding authors, or any augmentation of their weight. The cloven hoof may be supposed to figure the distribution of rewards and punishments, with about as much propriety as appears in some other allegories which the Author has cited or referred to; but we cannot perceive in these examples, any proof of the moral purpose of the Legislator in ordaining the distinctions on which they are founded. The anti-idolatrous design of the distinctions, and their obvious tendency to preserve the people on whom they were enjoined, in a state of separation, were, in reality, a part of the moral relations which the Hebrew legislation comprehended.

The Reasons for the prohibition of eating Blood, are enumerated by Dr. Townley, in his fifth Dissertation, as Moral, Physical, and Typical. On the permanency of the prohibition, we agree with him in opinion, that the supporters of the affirmative side of the question adduce a series of arguments, which, to say the least of them, are exceedingly plausible and deserving of attention. 'The prevention of idolatrous practices,' may be, perhaps, excluded from the reasons which we find assigned in the chapter before us, as being a local and temporary one. But if, among the *moral* reasons why blood was to be poured out, and not to be eaten, it appears that, by this means, the Israelites might be deeply and constantly impressed with the important truth, that God is *the sole Author and Disposer of Life*; this reason must be still valid, and the interdict as obligatory on all mankind, and at all times, as it could be binding on an Israelite. And if 'the obligation remains inviolate,' as Dr. Townley states, (p. 79,) the question cannot be, as he elsewhere represents, (p. 86,) *sub judice*,—undetermined. We notice this discrepancy, not for the purpose of raising the question relating to the prohibition of eating blood, into any undue importance, but that we may remark on the impropriety, of which an example is thus brought before us, of ascribing solemn consequence to a position, and then impairing the force of the representations on which it rests, by an admission of their du-

biety. No contradiction can be more complete, than that which these two statements exhibit. If an obligation remains inviolate, the practice to which it binds, cannot be of optional consideration. The prohibition of eating blood is more ancient than the date of the Mosaic legislation, and stands apart from the prescriptions of a religious ritual. It is a precept of Divine authority (Gen. ix. 4.), given to mankind without any accompaniments by which its obligation might be limited; and when introduced into the Hebrew code, it was not restricted to Israelites, but extended to all foreigners residing among them. (Lev. xvii. 10.) The Apostolic decision too (Acts xv. 20. 29.) must be regarded as of some moment in the determination of this question.

The *written* Law, contained in the Pentateuch, is distributed by Jewish Lawyers into 613 precepts; which they divide into two classes: the *negative*, comprising 365 precepts prohibitory of unlawful things; and the *affirmative*, including 248 precepts enjoining things to be done. These precepts, Maimonides has arranged into fourteen classes; of which the following summary forms the tenth chapter of the present volume.

‘ The *first* class includes those precepts which contain the *Fundamental Articles of Faith*. To which are added, those which relate to *Repentance* and *Fasting*. Of the utility of precepts of this nature, there can be no doubt.

‘ The *second* class comprehends the precepts respecting *Idolatry*; to which belong also, those relating to *Garments made of different materials*; to *Vines of different kinds*; and to the *Fruits of trees produced during the first three years after being planted*. The general reason for this class of precepts is, that they are designed to confirm and perpetuate the doctrines necessary to be believed.

‘ The *third* class relates to the *Reformation of manners*. For morality is necessary for the due regulation of mankind, in order to promote the perfection of human society and conduct.

‘ The *fourth* class embraces the various precepts respecting *Alms*, and *Loans*, and *Debts*; and those which are allied to them, as those which relate to *Valuations of property*; to *Things* anathematized; and to *Judgements concerning loans and servants*. The benefit of precepts of this nature, is experienced by almost every one; for a man may be rich to-day, and to-morrow he or his posterity be poor; and the man who is poor to-day may be rich to-morrow.

‘ The *fifth* class is composed of those precepts which prohibit *injustice* and *rapine*; the utility of which is evident.

‘ The *sixth* class is formed of the precepts respecting *Pecuniary Mulcts*; as, for instance, those adjudged for *Theft*, *Robbery*, and *False-witness*. The necessity and advantage of all the precepts of this nature are easily perceived; for if rogues and villains were suffered to go unpunished, there would be no end to the number of rascals of this description, nor to the depredations they would commit. Re-

mission or suspension of punishment in these cases, is not, as some have foolishly imagined, Clemency and Mercy ; but rather Cruelty, Inclemency, and Political Ruin. True Clemency is what God has commanded ; " Judges and Officers shalt thou make thee in all thy gates." (Deut. xvi. 18.)

' The *seventh* class includes the precepts relating to *Pecuniary Judgements*, arising from the mutual transactions of trade and commerce ; such as those of *Lending, Hiring, Depositing, Buying, Selling, &c.* The utility of precepts of this sort is very evident ; for, as it is necessary that men should engage in mercantile concerns, and embark their property in them, so it is equally necessary that equitable rules should be established for the direction of trade, and for a just and proportionate valuation of property.

' The *eighth* class comprehends the precepts respecting *Holy Days* ; as, the *Sabbath*, and various *Festival Days*. The causes and reasons of them are given in the Law itself, which, as we shall afterwards shew, teaches us that they serve, either for the confirmation of some article of faith, or for the recreation of the body, or for both.

' The *ninth* class includes other parts of the Divine Worship ; as the recital of *Prayer*, the reading of the *Shema*, or, " Hear, O Israel," and various other acts of a similar nature, which all serve to confirm the doctrines of the Love of God, and of what is to be attributed to Him, or to be believed concerning Him.

' The *tenth* class contains the precepts respecting the *Sanctuary* and its *Ministers, Vessels, and Instruments*. The utility of these precepts has already been noticed.

' The *eleventh* class embraces the precepts concerning *Oblations*. We have also previously shewn the necessity and peculiar propriety of these ordinances at the period when they were first enjoined.

' The *twelfth* class comprehends those precepts which concern *Pollutions and Purifications* ; the general design of which is to prevent persons from entering rashly into the Sanctuary ; and to teach them that reverence, and honour, and fear which are due to it.

' The *thirteenth* class is composed of the precepts which relate to *Prohibited Meats*, and of other precepts of a similar nature. *Vows* and the *Law of the Nazarite* belong also to this class, the general design of which is, to lay restraint upon the appetite, and to check the immoderate desire of dainties and delicacies.

' The *fourteenth* class is formed of the precepts relating to *Unlawful Concubinage*. Circumcision, and the *Pairing of beasts of different species*, are also included in this class. The objects of these Laws evidently is, to coerce libidinous desires, to prevent their immoderate gratification, and to guard men against the pursuit of them as their principal aim, which is too general a practice of foolish worldlings.

' There is also another division of the precepts worthy of notice, viz. : —into those which regard *God and Man* ; and those which relate to *Man and Man*. In the first (second) part will be included those precepts that are contained in the *fifth, sixth, seventh*, and part of the *third* classes ; whilst the second (first) part will embrace the rest. For all

the precepts, whether affirmative or negative, the design of which is to inculcate any article of faith, to urge any virtuous action, or to reform and amend the morals of men, are said to be betwixt God and Man; although, it may be well to remark, that even these do, ultimately and after many intervening circumstances, lead to those occurrences which take place between man and man.

‘Having thus indicated the different classes of the precepts, I shall now endeavour to explain the causes and reasons of them, so far as any of them may appear useless or obscure; except with regard to a few of them, whose design I have not hitherto been able to discover.’ p. 193—197.

The spirit of the Jewish Laws is invariably in favour of the beneficial use of property, and was intended to cherish the feelings and exercise of beneficence. Maimonides, in treating of the precepts respecting *Estimations*, Lev. xxvii., remarks, (p. 223,) that ‘all of them have a tendency to lead men to ‘liberality, and, instead of giving place to avarice, to condemn ‘riches for the glory of God; the greater part of the evils and ‘misfortunes which happen among men, arising from avarice ‘and ambition, or too great an eagerness to amass wealth.’ The same spirit pervades the laws of the Christian dispensation. Its provisions are all in accordance with humane and generous habits; and its precepts direct all who assume the profession which connects their hopes with its blessings, to do good to all men as they have opportunity. Covetousness, it denounces as idolatry, and declares, that no covetous man, who is an idolater, has any part in the kingdom of Christ. No vice is more the object of its reprobation, than avarice; no crime is more branded with ignominy, or threatened by severer denunciations of Divine displeasure. Selfishness of every kind is in direct opposition to its spirit; and no man can be more an alien from the temper which is in accordance with Christian principles, than he who gives place to avarice. In too many instances, however, is this species of selfishness cherished and manifested. In Christian communities, there are to be found persons who, with ample means of doing good, perform no act of beneficence. Penurious feelings and parsimonious habits are their dishonourable distinctions. No record of their beneficence is ever to be discovered. They lay up treasure for themselves, but are not rich towards God. ‘No man liveth ‘to himself’, is a Christian maxim which they entirely subvert. The deception must be great, and the illusion strong, which can permit persons whose cherished habits are those of covetousness, to regard themselves as examples of Christian influence. In the Christian law, there are no compulsory statutes, as in the Hebrew code, which can be enforced to induce

compliance with its requirements; but no temporal sanctions are to be compared with those which furnish the professors of Christ's religion with motives of conduct. Where those sanctions are acknowledged, it is reasonable to expect the proof of their efficiency. But how shall it be believed that a professor of the Christian Faith is living in the expectation of being united with those 'who have done good', and who 'shall come forth to the resurrection of life',—whose temper and whose acts are a negation of benevolent principles, and who, with ample means of doing good, lives in selfishness, the slave of avarice? Why should there be any hesitation in pronouncing upon his character as 'condemned already'?

ART. VI. 1. *Four Sermons: Two on Man's Accountableness for his Belief* (second edition); and *Two on the Responsibility of the Heathen*: with an Appendix, containing Strictures on an Article in the Westminster Review. By Ralph Wardlaw, D.D. 12mo. pp. 192. Price 3s. 6d. Glasgow. 1827.

2. *The Nature and Extent of the Christian Dispensation, with Reference to the Salvability of the Heathen*. By Edward William Grinfield, M.A. 8vo. pp. 462. Price 12s. London. 1827.

3. *The Balance of Criminality; or Mental Error compared with Immoral Conduct; addressed to Young Doubters*. By Isaac Taylor, Minister of the Gospel, Ongar. 12mo. pp. 178. Price 3s. 6d. London. 1828.

4. *Discourses in Vindication of the Christian Faith, and on the Responsibility of Man for his Belief*. By Isaac Barrow, D.D. To which is prefixed, a Preliminary Essay, by the Rev. Alexander Keith. 12mo. pp. lxxvi. 215. Price 5s. 6d. Edinburgh. 1828.

THAT 'Man, for his religious opinions, is answerable to 'God alone', and, that to God he is answerable for his opinions, and will have to answer, are propositions so perfectly in harmony with each other, that the assertion of the former almost of necessity involves the admission of the latter. And yet, strange to say, it has been deemed by some modern advocates of religious liberty, the best way of establishing the 'great truth', that man is not accountable to man for his belief, to deny that he is, as regards his belief, a free or accountable agent. In order to prove that mental error and unbelief are not legitimate objects of civil punishment, it has been contended, that they are not morally blameworthy or criminal.

* See the article on the Romish Controversy in our last Number, page 215.

This argument seems almost to imply, that, if moral demerit did attach to error or unbelief, they would then become legitimate objects of penal restriction. Mr. Brougham's position is, that man 'has no control' over his belief, and therefore ought not to be called to account for it at a human tribunal. The expounder and defender of his doctrine in the Westminster Review, labours to prove, that the infidel is, or may be, the most virtuous man, the most meritorious as respects the honest way in which he deals with evidence; and on this account, it is represented as unjust to visit him with punishment.

The cause of religious liberty is under small obligations to such *backers* as these. If we must choose between the Romanist, who contends that unbelief is a crime, and therefore ought to be punished, and the liberalist, who contends that it ought not to be punished; because it involves no moral delinquency; we must pronounce for the former. But there is, happily, no occasion to embrace the political blunder of the one, as the only alternative to the moral blunder of the other. Our position is, that man is not accountable to man for his moral character, except so far as his conduct infringes upon the rights of others, and renders him a political offender; that moral delinquency is not the legitimate subject of human legislation, but such acts of delinquency only as come under the description of political crimes.

Whether unbelief be voluntary or not, criminal or not, it will, we presume, be at once admitted, that the state of a man's heart towards his Maker must involve accountability of the most awful kind. If his heart be not right with God, his character must be, in the most important respect, deeply criminal. 'If there be not sin in this enmity', Dr. Wardlaw justly remarks, 'there is no sin in the universe; nor is it even possible 'that a conception of sin can be formed by the human mind.' But can a man's not loving God, his being at enmity against the law and will of his Maker, render him obnoxious to human laws? Can his disposition of heart, although decidedly vicious and criminal in the highest degree, be treated as an offence cognizable at a human tribunal? He is a bad man; ought he to be punished simply for being such? No; man, for his religious delinquency, as well as for his religious opinions, is answerable to God alone. A man may be not merely impious, but immoral; he may be guilty of the basest ingratitude, the most hardened selfishness, the most reckless profligacy; and yet, not violating the laws which protect the rights and property of others, he may not be politically an offender. Will it be said, that he is not accountable for such conduct, because, by a human tribunal, he is not punishable? It is obvious, that

legislative restrictions and penalties cannot reach to many acts of the most flagrant criminality. In other words, the moral government of God cannot be administered through the medium of political institutions. It was never intended, that civil government should answer the purpose of moral discipline; that it should either enforce the claims, or avenge the cause of God. Those evil doers which it is alone competent to restrain, are such as are not subject to the conservative authority instituted for the protection of the personal rights of the community. And whatever political authority, whether it call itself civil or ecclesiastical, attempts to extend its jurisdiction to the consciences or the characters of men, is guilty of usurping the Divine prerogative, and assumes the character of an oppressor. To govern the heart, to control the character, to dictate to the conscience, to change the will, require the attributes of Deity; and the means and instruments by which this moral government is administered, have no affinity to political sanctions.

It cannot be necessary, then, to prove that error is innocent, in order to take away all pretext from religious intolerance. It is very true, that governments are very incompetent judges of what is truth and what is error; and churches, even infallible churches, are much in the same predicament as soon as they begin to legislate on the subject. But supposing the Church to be right in its decision, and the government to be in unison with that Church, the heresy or infidelity which it denounces, however criminal in a moral respect, cannot be visited with political penalties without manifest injustice; without a violation of every sound principle of legislation. If the state is not endangered, nor the rights of individuals invaded, no political offence is committed, and no political penalty can be righteously incurred. The existence of such heresy and error is a great evil, calling for the most active counteraction by other means than force or fine (into which all political penalties resolve themselves); but the arm of power is not the remedy for moral evil. The tares and the wheat must grow together until the harvest.

We shall not now enter upon the question of the criminality of error. That subject is fully and satisfactorily treated by Dr. Wardlaw and Mr. Taylor in the works before us; and in the admirable discourses of Barrow, (whose authority, strange to say, has been adduced in support of the dogma, that belief is involuntary,) it had already received an occasional but masterly illustration. The public are under obligations to the Editor of the present judicious reprint of this portion of his writings. A writer in the *Westminster Review* had said, 'The proof that belief is not voluntary, is well put by Barrow in his first ser-

‘mon on Faith, but the passage is too long for insertion.’ The following is the passage referred to, in which it will be seen that Barrow is *putting* the sentiment in question, preparatory to his exposing its fallacy.

‘That faith should be thus highly dignified, has always appeared strange to the adversaries of our religion, and has suggested to them matter of obloquy against it. They could not apprehend why we should be commanded, or how we can be obliged to believe; as if it were an arbitrary thing depending on our free choice, and not rather did naturally follow the representation of objects to our mind. They would not allow, that an act of our understanding, hardly voluntary, as being extorted by force of arguments, should deserve such reputation and such recompenses; for if (argued they) a doctrine be propounded with evident and cogent reason, what virtue is there in believing it, seeing a man, in that case, cannot avoid believing it, is therein merely passive, and by irresistible force subdued? If it be propounded without such reason, what fault can it be to refuse assent or to suspend his opinion about it? Can a wise man then do otherwise? Is it not in such a case simplicity or fond credulity to yield assent; yea, is it not deceit or hypocrisy to pretend the doing so? May not justly then all the blame be charged rather on the incredibility of the doctrine, or the infirmity of reasons enforcing it, than on the incredulity of the person who does not admit it? Whence no philosophers ever did impose such a precept, or did assign to faith a place among the virtues.

‘To clear this matter, and to vindicate our religion from such misprisions, and that we may be engaged to prize and cherish it, I shall endeavour to declare, that Christian faith does worthily deserve all the commendations and the advantages granted thereto; this I shall do by considering its nature and ingredients, its rise and causes, its efficacy and consequences.’ pp. 31, 32.

He proceeds to remark, in the first place, that, ‘as to its nature,’ faith ‘does involve knowledge; knowledge of most worthy and important truths, knowledge peculiar and not otherwise attainable, knowledge in way of great evidence and assurance.’ Secondly, ‘Faith has also divers ingredients, or inseparable adjuncts, which it doth imply, rendering it commendable and acceptable to God. As

‘Faith implies a good use of reason. This is that which commends any virtue; that a man acting after it, does act wisely, in conformity to the frame and design of his nature, or like a rational creature; using his best faculties in the best manner, and in their proper operations towards the end intended by the all-wise Creator. This is that upon which all dispensation of justice is founded; a man being accountable for the use of his reason, so as to deserve reward for the right management, and punishment for the misuse of it; this is that, consequently, on which God so often declares himself to ground his judgement; so that, in effect, he will justify men for being wise, and

condemn them as guilty of folly; whence, in the language of Scripture, wisdom and virtue or piety are equivalent terms, and a fool signifies the same with a vicious or impious person. And if ever a man deserves commendation for using his reason well, it is then when, upon mature deliberation, he embraces the Christian doctrine; for so doing is a most rational act, arguing the person to be sagacious, considerate, and judicious; one who carefully inquires into things, seriously weighs the case, and judges soundly concerning it.

‘It was a foul aspersion cast upon our religion by its ancient opposers, that it did require “a mere belief, void of reason,” challenging assent to its doctrines without any trial or proof. This suggestion, if true, were, I confess, a mighty prejudice against it, and no man, indeed, justly could be obliged to admit it upon such terms.’ pp. 39, 40.

‘Indeed, if we seriously weigh the case, we shall find, that to require faith without reason, is to demand an impossibility; for faith is an effect of persuasion, and persuasion is nothing else but the application of some reason to the mind, apt to draw forth its assent. No man, therefore, can believe he knows not what or why. He that truly believes, must apprehend the proposition, and he must discern its connexion with some principle of truth, which, as more notorious to him, he did before admit; otherwise he only pretends to believe, out of some design, or from affection to some party; his faith is not so much really faith as hypocrisy, craft, fondness, or faction.

‘God, therefore, neither does nor can enjoin us faith without reason; but therefore does require it, as matter of duty from us, because he has furnished sufficient reason to persuade us. And having made his doctrine credible, (a faithful or credible word, and worthy of all acceptation,) having given us reason chiefly to be employed in such matters, as he justly may claim our assent, so he will take well our ready surrendry of it to him, as an act of reason and wisdom becoming us.’ pp. 43, 44.

These passages will sufficiently shew, how far this profound Writer was from thinking that the infidel may be one who, having dealt faithfully with evidence, has come, unavoidably and involuntarily, to a wrong conclusion. But the following paragraphs are still more to the point.

‘Whoever indeed will consider the nature of man, or will consult obvious experience, shall find, that, in all practical matters, our will, or appetite, has a mighty influence upon our judgement of things; causing men with great attention to regard that which they love, and carefully to mark all reasons making for it; but averting from that which they dislike, and making them overlook the arguments which persuade to it. Whence men generally suit their opinions to their inclinations; warping to that side where their interest lies, or to which their complexion, their humour, their passions, their pleasure, their ease, sway them; so that almost any notion will seem true, which is profitable, safe, pleasant, or anywise grateful: that notion false, which in any such respect does cross them. Very few can

abstract their minds from such considerations, or embrace pure truth, divested of them; and those few who do so, must therein most employ their will, by strong efforts of voluntary resolution and patience, disengaging their minds from those clogs and biasses. This is particularly notorious in men's adherence to parties, divided in opinion, which is so regulated by that sort of causes, that if you mark what any man's temper is, and where his interest lies, you may easily prognosticate on what side he will be, and with what degree of seriousness, of vigour, of zeal, he will cleave to it. A timorous man, you may be almost sure, will be on the safer side; a covetous man will bend to that party where gain is to be had; an ambitious man will close with the opinion passing in court; a careless man will comply with the fashion; affection arising from education or prejudice will hold others stiff; few do follow the results of impartial contemplation.

'All faith, therefore, even in common things, may be deemed voluntary, no less than intellectual; and Christian faith is especially such, as requiring thereto more application of soul, managed by choice, than any other; whence the ancients, in their description of it, do usually include this condition, supposing it not to be a bare assent of the understanding, but a free consent of the will. "Faith," saith Clemens Alexandrinus, "is a spontaneous acceptance and compliance with divine religion." And "to be made at first, was not in our power; but God persuaded us to follow those things which he liketh, choosing by the rational faculties which he hath given us, and so leadeth us to faith," saith Justin the Martyr.

'The same is supposed in holy Scripture; where, of believers, it is said, that they did gladly, or willingly, receive the word, and they received it with all willingness or readiness of mind.

'And to defect of will, infidelity is often ascribed:—"Ye will not come unto me", saith our Saviour, "that ye might have life"; and "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" and "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come"; and "Of this", saith St. Peter of some profane infidels, "they are willingly ignorant, that by the word of God the heavens were of old"; and the like St. Paul saith, "that they received not the love of the truth, but had pleasure in unrighteousness."

'Indeed, to prevent this exception, that faith is a forced act, and therefore not moral, or to render it more voluntary and worthy, God has not done all that he might have done to convince men, or to wring belief from them. He hath not stamped on his truth that glaring evidence which might dazzle our minds; he does not propose it armed with irresistible cogency; he has not made the objects of faith conspicuous to sense, nor the propositions thereof demonstrable by reason, like theorems of geometry: this indeed would be to depose faith, to divest it of its excellency, and bereave it of its praise; this were to deprive us of that blessedness which is adjudged to those who "believe and do not see"; this would prostitute wisdom to be deflowered by the foolish, and expose truth to be rifled by the pro-

fane; this would take from our reason its noblest exercise and fairest occasion of improvement; this would confound persons fit to be distinguished, the sagacious and the stupid, the diligent and the slothful, the ingenuous and the froward, the sober and the vain, the pious and profane; the children of wisdom, which are apt to justify it, and the sons of folly, who hate knowledge; the friends of truth and virtue, and the lovers of falsehood and unrighteousness.

'God therefore has exhibited his truth, shining through some mists of difficulty and doubt, that only those who have clear eyes, who do look attentively, who are willing to see, may discern it; that those who have eyes may see, and "those who have ears may hear." He means this way of discovering his mind for a test to prove our ingenuity, for a field to exercise our industry, for an occasion to express his goodness in crowning the wisdom and virtue of good believers; that "the trial of your faith", saith St. Peter, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He meaneth also thence to display his justice in punishing the slothful, the vain, the perverse, the profane; that, as the apostle saith, "all men might be judged, who believed not the truth, but had pleasure in unrighteousness." Hence, "there must of necessity be offences", said our Saviour; hence our Lord was "set for a mark to be spoken against, that the thoughts of many hearts might be revealed"; and, "there must be heresies", saith St. Paul: why? that "they which are approved", *οἱ δοκιμαστοί*, persons that can bear the test "may be made manifest." p. 67—70.

'Indeed, more abundant light of conviction, as it would deprive good men of much praise and reward, so, it might be hurtful to many persons, who, having affections indisposed to comply with truth, would outface and outbrave it, however clear and evident; "they would", as Job speaketh, "rebel against the light", although shining on them with a meridian splendour; they would plunge themselves into an inexcusable and incorrigible state of impiety, "doing despite to the Spirit of grace", and involving themselves in the "unpardonable sin;" as we have many instances in the evangelical history, of those who, beholding unquestionable evidences of divine power attesting to our Lord's doctrine, which they could not but acknowledge, did yet oppose it, did blaspheme against it, and outrageously persecute it.' p. 72.

'Those, indeed, whom sufficient reasons (such as God hath dispensed to us) will not convince, upon them the greatest motives would have small efficacy. So father Abraham told the rich man: "If they hear not Moses and the prophets, neither would they be persuaded though one arose from the dead."

"They may pretend, if they had more light, that they would be persuaded; like those who said, "Let him now come down from the cross, and we will believe"; but it would not in effect prove so, for they would yet be devising shifts and forging exceptions, or else

they would oppose an impudent face and an obstinate will against the truth.

‘Wherefore it was for the common good, and to Divine wisdom it appeared sufficient, that, upon the balance, truth should much outweigh falsehood, if the scales were held in an even hand, and no prejudices were thrown in against it; that it should be conspicuous enough to eyes which do not avert themselves from it, or wink on purpose, or be clouded with lust and passion; it was enough that infidelity is justly chargeable on men’s wilful depravity, and that “*πρόφασιν οὐκ ἔχουσι*, they have not”, as our Saviour saith, “any reasonable excuse” for it.’ pp. 73, 4.

We may safely admit, that all mental error which is unconnected with the state of the heart, all unbelief which does not involve disobedience, is innocent. There could be no guilt in erroneous opinions, if those opinions were not the result of the perverting influence of moral pravity. ‘Those who wish to ‘consider mental errors as venial’, remarks Mr. Taylor, ‘maintain that a man cannot believe as he pleases or as he wishes.’

‘Now this is greatly a false statement; and, so far as it is true, it is not to the point. It is a false statement; for these very persons do form their faith, at least their notions, according to their wishes. They wish to have their minds left quite at liberty to embrace what notions may suit them, and therefore maintain, that any error in their opinions cannot be sinful. They wish to have the notions they thus form true, and therefore adhere to them at all events. They form to themselves in imagination a god according to their wishes, altogether such a one as themselves; because any other notion, any scriptural representation of the Divine Being, would control their reason in a way their pride cannot bear, and curb their passions so as sensual indulgence dislikes extremely.

‘They maintain, that believing any statement, depends upon the evidence concerning it presented to the mind. Now this is in part true; evidence must be presented. Yet it is in part false; because, whatever evidence may be produced, if the mind will not examine it, or even look at it, the most weighty arguments can have no avail. Weakness in the visual organ, may prevent our discerning what is plainly set before us; and a wilful closing the eyes takes place frequently, when we suspect that what is to be seen will be disagreeable to us. The disposition of the mind has therefore much more to do with our actual believing, than the mere quantum of evidence. The perverseness and obstinacy of the will are extremely influential. All these points involve guilt, and make the error so held to be deeply criminal.

‘It is “with the heart man believeth unto righteousness;” while, therefore, a heart of unbelief operates in a man, he will not believe on the Saviour, let the evidence produced be what it may. Prejudice forms a principal ingredient in unbelief; but prejudice supposes there has not been any suitable examination; the opinions formed under

this influence most likely are erroneous, and, so far as they are so, the error must incur guilt.

‘If prejudice and pride, wilfulness and sensual appetites, are innocent, then the opinions formed under the influence of such principles may be innocent also. But the affirmative in this case can hardly be supposed; and if asserted and defended, it will only prove the evil to be deeper than is suspected by the parties, and beyond the power of mere evidence, how bright soever, to remove,

‘The notion of mental error being venial, is full of evil influence on the mind in many ways. It takes away all fear of error, and sets the mind loose from every bond which might engage it to carefulness in its reasonings upon religious subjects. That hold which the revelation of divine truth ought to have, is weakened. The mind feels at more ease without such shackles, and is soon induced to shake them off. When they have thus forsaken the word of the Lord, what wisdom is in them?

‘If mental error is held to be venial, as doubting seems to be rational to a half-informed mind, doubts will be raised, and pursued, far beyond due limits. The excursive imagination passes into the enemies’ country without perception of the fact, of course without suspicion of the danger. One doubt leads to another, as truly as one truth demonstrated leads to the ascertaining of fresh principles.’

p. 18—21.

The specific design of Mr. Taylor’s volume is, to expose the criminality and danger of sceptical opinions under the form of Socinianism; with a view to guard young persons, for whom the work is intended, against listening to the insinuations which would undermine their belief. ‘The first ominous trial at the ‘tree of knowledge’, he remarks, ‘was hazarded in the hope ‘that the produce was good to make one wise.’ A comparison is drawn between the case of the infidel, and that of the profligate, for the purpose of shewing, that he who sins against the first table of the Decalogue, cannot be regarded as less guilty, although his delinquency is less thought of among men, than he who openly violates the laws of the second table.

‘Let us compare the nature of the guilty actions.

‘If all offences come from the heart, and have their malignity from the intention, purpose, and cherished indulgence; we shall not wonder, if that eye which discerns all our motives, should be more disgusted with the sly sarcasm aimed against his especial proposals of forgiveness, than with the mere animal indulgence which forgets his law. Breaches of the moral precepts do very commonly take place without reference to them, without express purpose of disobedience, but through mere habit and animal excitement. This is guilt, deep guilt. But is it less so to contemplate the express provisions of infinite goodness, and refuse them? To understand that God so loved the world as to give his only begotten Son to die in order to save the guilty, and then coolly to resist the plan in toto; to set one’s self to invalidate the testimony; to tell God that he cannot save men by

substitution, or that he ought not? Here the heart is busied in the act, and most offensively determined on it.

‘In the former case, it is the body sins, though in close connexion with the mind, which is enslaved to its indulgence. The mind indeed sins, actively, foully, and says, “To-morrow shall be as this day, and much more abundant;” constraining the body, even beyond its powers, to fulfil the lusts thereof. The sinner is therefore voluntary, and determined, in his fleshly deeds; there can be no excuse framed for him; his depravity is great, his delinquency deep.

‘But shall a sin of the mind be less a sin, because the body has no share in it, supposing it so to be? Is not the mind eminently the man himself; and are not its improper actings essentially sin? Where the body pulls a trigger, and fires a pistol, and a man is slain, the whole guilt lies in the mind’s intention. It is murder, or manslaughter, or only accidental death, according as the purpose or malice prepense shall be. In cases of heretical contumacy, or even of supercilious doubting, the mind is clearly engaged, making its own choice, determining, according to a blinded, or perverse, or at least a criminally careless state of the feelings. He who says, “Give me thine heart,” discerns that the heart is the very thing withholden from him; that it is in decided opposition to him, not yielding obedience, but refusing it in a manner most determined and deliberate.

‘Does the doubter read on the subject? Yes, what? Is it to God’s revelation he has recourse, in order to enlighten his judgement, to direct his way? No; it is some book written in express opposition to the sentiments of the Bible, which he prefers. He will examine for himself, he says. And in the true spirit of one who has previously determined, he neglects one side altogether; and examines, if it deserve such a term, only those statements and those arguments, which he previously knows are drawn up in professed enmity to the doctrines which he wishes to prove false. Is not this partial state of mind truly sinful? The wish to find divine statements false, is the mind’s own condemnation of them, and resistance against them. To read in this spirit, is to proclaim determined hostility to the truth, and will be so accounted.

‘That the error is only mental, is no excuse, nor exculpation, nor diminution of the guilt. Guilt might be greater if acted on, certainly; but it is now exactly what this procedure of the mind makes it; its own purposed rejection of divine truth, as given us of God.’

p. 68—70.

Mr. Taylor’s volume abounds with striking remarks, and preserves throughout, the tone of firm but affectionate remonstrance. That it will give great offence to Unitarians, he doubtless anticipates: it is not for them he writes. Enough has been written on the Socinian controversy; but a work was wanted, that should be proper to be put into the hands of a young person in danger of imbibing the contagion of scepticism. For this purpose the volume is excellently adapted; and we trust that its extensive usefulness will realize the hope and

prayer expressed by the venerable Author. We shall make room for one more paragraph as a further specimen.

‘Is it assuming too much, my young friend, to say, Be afraid of doubting, when that doubt must of necessity include a high deference to your own powers, judgement, and authority. Common modesty might keep up a respect for Scripture cautions, unless the word of God can be proved fallacious. This has never been done. This is not often attempted. It is thought sufficient to decry it in the lump; to take it for granted that it is the work of priestcraft; to revile it as such, without the common justice of examination, or the common good manners of seeming loth to discard an old, a once revered friend. Be aware that such doubting is sinful. It is not truly doubting, but maltreating; it is not the determination of prudence, but of petulance; not the calm dictate of judgement, but the heyday of rebellion.

‘Persons seem not to be aware, that, in most cases, what is called doubting, is really deciding. If something should be done, to doubt issues in deciding not to do it. If something must be done, doubting leads to doing the direct contrary to what is proper, and this upon less evidence than was found on the side of safe conduct. To doubt, where there is even time for hesitation, is to steel the mind against the right conviction; and the consequence, in all probability, will be the hasty decision, on the spur of the moment, when at last one must decide, under the baleful influence of this doubting frame; or the passing by the last suitable moment for right action, not having perceived even the symptoms of the crisis. Doubting continues then as a matter of habit; or rather, the decision is really, though imperceptibly made.’ pp. 160, 161.

The first two Sermons in Dr. Wardlaw’s present volume, were briefly noticed on their first publication. They drew down upon him a feeble and indiscreet attack, which he has now ably repelled in an Appendix. The judicious manner in which he has treated the subject, leaves nothing to be wished for. His general position, ‘that all unbelief of the gospel has its origin in evil, will’, he remarks, ‘be set down as exceedingly narrow-minded and uncharitable; but I dare not’, he adds, ‘indulge a charity for the sentiments and motives of infidelity.’ No word has been more perverted from its true import, than this same word charity. The motives and sentiments of individuals ought to be judged of with candour, and their errors, in many cases, require to be treated with lenity; but to disconnect evil conduct and evil principle, is not to be charitable, but to be guilty of error and treachery. The proper occasion for the exercise of charity is afforded by offences against ourselves: charity suffereth long and is kind. That charity which consists in judging favourably of offences against God, is not the Divine grace which is the subject of the Apostle’s exquisite eulogy.

Closely connected with the subject of man's responsibility for his belief,—so closely, Dr. Wardlaw remarks, that it may almost be regarded as a branch of it,—is that which relates to the responsibility of the heathen world.—‘For what are they answerable, and upon what grounds?’

‘There are few objections against the Bible more frequently to be heard from the lips of infidels,—uttered sometimes with serious gravity, and at other times with the lightness of a sarcastic sneer,—than that it *damns the heathen*. Do you really believe, it is asked, in the tone of mingled surprise, derision, and anger, that all the heathen are to be left to perish eternally, because they never had the opportunity of knowing what you call the gospel? The objection is the more insinuating because it wears the garb of humanity, and recommends itself to the feelings of benevolence.’

The salvability of the Heathen, the subject of Mr. Grinfield's dissertation, is, in fact, the question of their moral responsibility put in a different and less proper form. We regret to say, that neither in stating the question nor in answering it, has the Author done himself much credit as a theologian. The confusion of ideas which pervades his volume, and the extreme inaccuracy of his statements, are such as we should not have expected to meet with in the work of a respectable scholar. Mr. Grinfield's professed object is, ‘to advocate the doctrine of ‘universal redemption’, in opposition to what he is pleased to call Calvinism; which Calvinism he represents as the main spring and foundation of nearly all missionary exertions.

‘The Heathen,’ he says, ‘are continually spoken of as perishing without any possibility of escape; their eternal happiness is represented as depending on the hope forlorn of converting them before they die;—we are urged and exhorted to be kinder than Providence, and more liberal than Grace.’ p. xii.

From these expressions, it might naturally be inferred, that the Author is at all events no very warm friend of missionary exertions; that he does not regard them either as very necessary or very beneficial. More especially as, in a preceding paragraph, he has referred to the small numerical proportion which Christians bear to the heathen population of the globe, as a very ‘startling consideration’,—an objection against the credibility of Christianity, the strength of which is to be invalidated only by reasonings which seem to deny the necessity of their conversion. Yet, this natural construction of his words, Mr. Grinfield expressly deprecates.

‘Let me not’, he says, ‘be thought to overlook the importance of the revelation of Christianity, nor to under-rate the duty of endeavouring to spread this knowledge over heathen countries. Born and educated among a class of Christians who, above all others,

have been distinguished for their missionary exertions; I should indeed do the greatest violence to my principles, if I did not disclaim in the most public and unreserved manner, the most distant desire to diminish that zeal for the conversion of the Heathen, which so honourably distinguishes the present age.'

Giving Mr. Grinfield full credit for sincerity in this disavowal, we are nevertheless bound to say, that such is the tendency of his volume; and that so far as it has any effect, it will tend to diminish such zeal, and to bring into question the reasonableness of the principles from which it emanates. In like manner, Mr. Grinfield tells us, that he does not wish 'to make any direct attack on the principles of Calvinists', of whose system the rejection of the heathen, he affirms, forms a component part; and yet, his whole work is professedly an attack upon what he calls the Calvinistic system, of which he knows just so much as he has collected from the pages of the late Bishop of Winchester. Had he taken Bishop Horsley's advice to the clergy, to understand Calvinism before they made it the object of ignorant attack, he would never have put forth the present volume.

Mr. Grinfield thinks, that 'the strength of the general argument for the salvability of Heathen nations, cannot be more strongly exemplified, than from the consideration, that it has found its way into the minds of even some professed Calvinists.' And he cites with high approbation a striking passage from Newton's *Messiah*, together with some lines by Cowper, and passages from Grove, Watts, Doddridge, and others,—not as Calvinistic opinions, but, strange to say, anti-Calvinistic. Mr. Grinfield seems to think, that the declared opinions of the most popular Calvinistic writers, have no claim to be regarded as Calvinism; that term being more appropriately given to the opinions of Augustine, Fulgentius, and the schoolmen who lived before Calvin! It were to no purpose, therefore, to refer to the pages of such modern divines as Fuller or Scott, in order to convict him of having grossly and ignorantly misrepresented the opinions he professedly attacks; since the Calvinism which is the object of his abhorrence—in which abhorrence we so far cordially unite—is not the Calvinism either of John Calvin or of John Newton, of Isaac Watts or Ralph Wardlaw, but of those who hold with Fulgentius, that without the *sacrament of baptism*, none can be saved—the Calvinism of those who hold that baptism confers regeneration! (See p. 421.) He might with as much propriety, however, have called this Church of Englandism.

Still, a difficulty occurs. We have never heard this Fulgentian dogma advanced as a reason for missionary exertions. Either,

then, the exertions which so honourably distinguish the present age, have a most unsuspected origin, or Mr. Grinfield has very grossly blundered in attributing to those who stand forward in the missionary cause, opinions which they hold in abhorrence.

Nor is this the only mistake into which the Author has fallen. He evidently confounds, throughout, the universality of the Christian dispensation, with its universal efficiency; and universal redemption is spoken of as almost amounting to universal salvation. The Author professes to treat of the salvability of the heathen; but he overlooks the infinite difference between salvability and salvation; for he speaks of the heathen nations as if their *actual condition* warranted the hope that their final state would be the glory, honour, and immortality awaiting those who "do by nature, the things contained in the law." The actual depravity and crime resulting from their loathsome and debasing idolatry, furnish no bar, according to the tenor of Mr. Grinfield's reasonings, to the salvability of the Pagan world. He will not hear of its being maintained, that they are, in fact, 'perishing through lack of knowledge.'

From such crude and pernicious tampering with an awful subject, it is a relief to turn to the clear, able, and Scriptural statements of Dr. Wardlaw, whose two sermons on the responsibility of the heathen we earnestly recommend to the attention of our readers. Taking for his text the declaration of the apostle, Rom. ii. 12. 16, the Dr. remarks:

'There are two principles distinctly and unequivocally recognised in these words, as the principles of Divine judgement. The first is, that no human being, in any situation, under any variety of circumstances, shall "perish" (that is, shall suffer future punishment in any of its various degrees) except *for sin*. The perdition is associated with sin, and with sin only:—"as many as *have sinned*, shall *perish*." Every one then that does perish, perishes on account of sin. The second is, that the *guilt of sin*, and consequently the *measure of its punishment*, will be estimated according to the circumstances of those by whom it has been committed,—according to their respective opportunities of knowledge both of duty itself and of the motives to the performance of it.

'Now, ought not this to be enough? If any are disposed to think that there should be no such thing as perdition or punishment at all, even on account of sin;—with such persons, I have at present no argument. I must be allowed to assume it as a settled point in the Divine administration, that sin *ought* to be, and certainly *shall* be, visited with punishment. And supposing this assumed, the question is, can any reasonable objection be offered against either of the principles so clearly laid down in the text?

'Nor is it in the text only, that these principles are recognised. The spirit of them pervades the sacred volume; and in many places of it, they are affirmed with not less explicitness than in the words

before us. For instance: Luke xii. 47, 48. John ix. 39—41., xv. 22—24. Matt. xi. 20—24. From these and other passages, we lay it down, without hesitation, as the doctrine of Scripture, as it is also the evident dictate of reason,—that responsibility is according to privilege; that the punishment of offences by the judgement of a righteous God, will be exactly proportioned to the extent in which the means have been enjoyed, of the knowledge both of duty and of the obligations to its performance.'

In the following passage, Dr. Wardlaw meets explicitly the inquiry relating to the salvability of the heathen.

'But a heavy load, I will suppose, still presses upon your minds: you still urge the inquiry—*But may not the heathen be saved?* Is their salvation, without the knowledge of revelation, impossible? Is there no hope for them?

'I have no wish to dismiss such questions lightly. It would shew a want of all becoming sensibility, not to participate in the solicitude which they express. In attempting any reply to them, I must begin by inquiring—What do you mean when you ask, "*May not the heathen be saved?*" There is a vagueness in the question, of which, possibly, you are not sensible. When you say, *May not the heathen be saved?*—do you mean to ask whether *all* the heathen may be saved, whatever have been their principles, and whatever their character? I will not suppose that you can mean this. It would be an insult to your good sense. The doctrine that would make salvation independent of present principles and present character in the case of the heathen, must of necessity (if those who maintain it would be consistent with themselves) make salvation independent of principles and character as to all mankind. And with a doctrine such as this,—if any shall be found so foolish and so presumptuous as to entertain it,—we have at present nothing to do.

'Again, then, I ask—Do you mean by the question, whether, if a heathen can be found, who has thought, and felt, and acted, fully up to the light which he has enjoyed,—who has in every thing lived agreeably to that light, whatever the measure of it may have been,—whether that heathen may be saved?—then I answer, without the hesitation of a moment, *YES*—most assuredly. The text clearly implies it. We know that if those who had the law, kept the law perfectly, then they would have been saved by it; for the scripture expressly saith, "*The man that doeth these things, shall live by them.*" Such persons would have been sinless in their circumstances. And if any one of those who are "*without law*", were found sinless in his circumstances, he could not perish; for the text lays down the principle, that it is only such as have sinned, in whatever circumstances, that shall perish. It clearly follows, that if a heathen be found, who has, in all respects, lived according to the light he has enjoyed, he shall not perish. Point out the man, and we have divine authority for pronouncing him safe. The doctrine of the text is, that he is to be judged according to his circumstances,—"*according to what he hath, and not according to what he hath not:*"—in the case supposed, he comes up to this test:—he cannot, therefore, be condemned,—he cannot perish.

‘ But there is still another question. Even those who believe the gospel, are not by the faith of it perfectly freed from sin; they are only delivered from its predominant power, from the love and the indulgence of it; so that, with various degrees of remaining corruption, prevailing holiness becomes their distinguishing character:—is your meaning, then, whether, if a heathen were to be found, understanding and believing those views of God which nature teaches,—humbly and seriously feeling their influence,—and living accordingly,—not a life, as in the former supposition, of sinless conformity to his principles, but, as in the case of the christian believer, a life of such predominant goodness as the lessons which he actually has, the truths which he has learned from the volume of nature, are fitted to produce;—whether, if such a man were found, he might not be saved?—I freely answer, I am not prepared to deny that he might. And if any shall think these terms, in such a case, unduly cautious and measured,—I will go a step further, and say, the spirit of the text appears to imply, if its words do not directly express, a principle that would warrant our answering this question too in the affirmative.—Divine instruction is contained, if I may so express myself, in two volumes,—the volume of nature, and the volume of revelation. The text expressly declares, what accords with the dictates of reason and with every natural sentiment of justice,—that they who are not in possession of the latter, are not to be judged by it. If, therefore, any one can be found, who learns aright what is taught in the only volume he has, and who is rightly and habitually, though not perfectly, influenced by what he learns,—(for to insist on the perfection of such influence would, as I have just before noticed, be to require more than is required in the case of the believer of the lessons of the other volume, the volume of revelation,)—I see not, in such a case, how either the spirit or the letter of my text could justify me in affirming his condemnation;—for then, in opposition to what the text so plainly teaches us, his sentence would proceed on the ground of his not being influenced by what he had no opportunity to know.’

Art. VII. *Travels through Sicily and the Lipari Islands*, in the Month of December, 1824. By a Naval Officer. 8vo. pp. 383. Price 14s. London, 1827.

THERE is no great difficulty in getting up a volume or two of travels. Some slight knowledge of the principal points; a great bustle about history and antiquities; now and then a knowing glance at etymology; an occasional *bonne bouche* in the way of picturesque description:—all this, judiciously assorted and got up in an off-hand style, will pass tolerably well as an affair of light reading, but will never make a work of reference. Every man who has visited a foreign land, will of course have a tale to tell, with more or less of novelty and piquancy, in proportion to his shrewdness of observation, and his dexterity in the use of his materials. It does not, however,

follow, that every correct observer or agreeable story-teller should rashly venture on a printed book. There is to be considered the *how much*, in addition to the *how well*; and it is bad policy for a man to try his hand at beating or eking out. A page will not give substance to a pamphlet, nor a chapter to a volume. We are sorry to say, that these grave apophthegms have been drawn from us by the perusal of the present publication.

A good and readable book on Sicily is much wanted. Not a compilation from Houel, St. Non, Brydone, Wilkins, Smyth, and the native authorities, but the result of personal survey and minute examination, comprising vivid and specific description of mountains and valleys, rocks and ravines, plains and rivers, ruins and cities, churches and palaces, gardens and forests, lavas and volcanoes;—these details, mingled with political and statistic information where expedient, and with illustrations of art, science, and history, would give us a fair representation of this important and interesting island. Instead of this, the Writer of the volume in our hands, seems to have addressed himself resolutely to the compaction of a book by the distension of slender materials. We have the regular schoolboy round of Rome and Carthage, Hiero and Dionysius, Timoleon and Agathocles, the Normans and the Sicilian Vespers; and this, not merely in the ‘Introduction’, which we might have read or passed over at pleasure, but thrust in among other matters, so as to interrupt, if not to compel attention. Genuine learning we hold in reverence, but the affectation of it moves our spleen; and there was, in the present instance, so much demand for the reality, that we are not disposed to be satisfied with the semblance. A curious specimen of the easy way in which this ‘Naval Officer’ settles the most difficult and complicated inquiries, will be found in his discussion of the question concerning the origin of what is usually termed gothic architecture. He is describing the Ziza, a Moorish structure, in high preservation, not far from Palermo.

‘It is a quadriform stone edifice of three stories, having windows and doors of the pointed arch, ornamented with mullions and tracery, surmounted by battlements, on each of which there is a single letter of the Cuffic (Cufic) alphabet, forming altogether a Saracenic inscription, whose interpretation, however, I could no where obtain a sufficiently satisfactory account of to attempt describing. Refreshing streams discharge themselves from an elegant fountain into a marble basin in the centre of the entrance-hall, which is vaulted with frosted ceilings, richly decorated with finished drops, and highly-wrought pendentives.’

He then traces a resemblance between this elaborate struc-

ture and the 'Kioschks' of Persia; while the 'cooling streams' remind him of the '*curious* author of the Koran', who cheers his faithful followers with the promise that they shall enjoy, in Paradise, 'delightful gardens through which refreshing streams 'shall flow.' The building in question brings also to his recollection, the Alhambra and the mosque of Cordova; and all these together confirm him in an opinion that he has always maintained, in defiance of antiquaries and architectural writers, viz. 'that the style called gothic, solely owes its birth 'to that of the Saracenic, and justly derives its appellation from 'the Goths', who built churches in Spain on the ruins of the mosques. He supports this hypothesis by the following special attempt at reasoning and deduction.

'In the first place, when the followers of Mahomed, at the close of the seventh century, had, by dint of that fervid enthusiasm which so peculiarly distinguished the propagation of their faith, succeeded in so widely extending the Musulmanic doctrine, it is, I presume, generally known, that they studiously cultivated forms and habits entirely peculiar to themselves, and, in consequence, invented a new style of architecture, that might be deemed worthy of distinguishing the sainted depositories of their new faith, and of transmitting to after-ages the memory of its great author, their prophet.

'With a combination of parts, therefore, deduced from almost all the orders then known to them; namely, the round arch of the Romans; the three columns of the Grecians; the pointed arch, tracery, and open lattice-work of the Chinese, Hindoos, and Persians; the spiral pillar and horse-shoe form (which they adopted for the pediments of door-ways and cupolas) from the Egyptians; all of which, added to a few combinations of their own, they united into a regular ensemble, and raised according to its rules, a multiplicity of religious structures throughout every country they allured, or rather obliged, to embrace their fanatic creed.'

This superb 'combination of parts', was carried to Spain by the Moors, adopted by Christian architects, conveyed by the Normans into France, and thence made its way to England.

Our erudite Traveller was indeed 'flattering' himself most egregiously when he concluded, that a mode of proof which consists in quietly taking for granted the matter to be demonstrated, would make proselytes to his opinion. We have no temptation to engage in the contest with a writer who is capable of persuading himself, that the mere enunciation of a series of gratuitous absurdities, will be taken as evidence of their own reality and importance; but we would suggest to him the expediency, in such discussions, of citing substantial testimonies, of descending to particulars, and of establishing, by appeal to monuments and records, whatever he may wish to recommend to favourable consideration. If he had taken some specimen of

Saracenic architecture, undeniably anterior to the introduction of the Gothic style into Europe, and placing it in juxta-position and comparison with some adequate representative of the latter, had pointed out the general conformity of their principles, he would have done something towards the establishment of his system. As it is, he has simply asserted, without making the slightest approach to illustration or proof. Before we quit this splendid example of historic and scientific elucidation, we shall crave permission to ask, with reference to the preceding extract, how 'a depository', if it be a mosque, can be 'sainted'—or, if it be a man, how a 'sainted depository' is to be distinguished by a style of architecture? It would further gratify us to learn, what is meant by the *horse-shoe pediment of a cupola*.

Still, Sicily, in its scenery and its story, in its actual and incidental sources of interest, is so rich and redundant, that the details of the present volume will be read with pleasure; and we are disposed to find an excuse for much that has disappointed us, in the hastiness of the tour, and its partial survey of the island. It took in very little more than the maritime districts; and even those were rapidly and imperfectly examined. There was no intersection of the interior; no crossing and quartering of the unexplored regions; no pedestrian examination of by-paths and out-of-the-way places. We admit that the due execution of such a task, would involve a considerable sacrifice both of time and comfort, and that personal safety might sometimes be at hazard; but it is the only method of accomplishing the business effectually; and until this, or something like this, be done, we shall remain without that intimate knowledge of these localities, which their importance and interest impel us to desire.

The steam-boat from Naples to Palermo, landed our Voyager safely in the finest part of the island; and he lost no time in making the arrangements for his tour. His principal object seems to have been, the inspection of those noble ruins which rear their massive forms in different parts of Sicily; and one of his very first excursions was to the temple of Segesta, of which a view, exceedingly well managed considering the smallness of its scale, is given. The gigantic wreck of Selinuntum was the next of these scenes that attracted his attention; and enough of description is given to stimulate, if not fully to gratify curiosity. The sulphur mines of Cattolica are cursorily noticed; and some general intimations, which might have been extended with advantage, are given respecting the mineralogy and the geological character of the island. The approach to Girgenti affords an opportunity for noticing the very remarkable circumstance, that not 'the slightest trace or vestige of ancient roads' can be detected in any direction. Not even in this district, in the im-

mediate vicinity of the magnificent Agrigentum, is there to be found any sign of those highways which must, it should seem, have existed for the transport of their munitions of war; for their chariots, their cavalry, and their elephants, as well as for those 'splendid vehicles' which the opulence and luxury of the inhabitants enabled and induced them to employ. We shall extract part of his description of the scenery of Girgenti, as a favourable specimen of his manner.

'On waking in the morning, I was naturally led to the window by that instinctive propensity which impels the generality of travellers on rising from a strange bed, to peep through every outlet in search of the novel scenes and objects they expect to be surrounded with; and what a spectacle!—what a voluptuous landscape lay unexpectedly spread before me! The window looked to the south, towards the shore and upon the luxuriant vale beneath, embracing at one *coup d'œil* the whole theatre of that attractive country we had been with so much enthusiasm anticipating the contemplation of. The sun, too, was just rising in all the splendor of his morning brightness, spreading a blaze of golden light over the rich brown masses of ruin that crown the undulating eminences of Agrigentum's ancient site. To the east, a tract of uncultivated, yet imposing heights contrast their mournful sterility with the reach of sunny country that borders on the west, enriched with luxuriant groves of olive, almond, orange-trees, and vines; whilst, in the centre, the noble, the elegant fane of Concord elevates, with an air of commanding and impressive grandeur, its massive, yet tottering columns, like some tutelary deity of the surrounding scene.

'In the front, the Mediterranean expanded its cerulean bosom as far as the eye could reach, enlivened by the blanched sails of a few fishing barks in the distance, that had availed themselves of the first break of day to toil upon its waters, besides a Turkish frigate and xebeck that were slowly gliding from the port, whither, we were told, they had been recruiting their stock of provisions and water.'

The remains of the temples, which in their entire state were the most splendid ornaments of Agrigentum, give a still more impressive character to its site. The ravages of storms and earthquakes have nearly completed the wreck which Carthaginian rapacity and rancour had effectively commenced. The fine structure dedicated to Juno Lucina, has only half its columns standing, the remainder having given way, about fifty years since, before a furious north-wester. It stands on a noble platform of immense blocks of stone, and rises amid olive-groves and flowering shrubs that surround, as with a zone of beauty, the rocky ridge on which it is elevated. The temple of Concord is somewhat larger, more highly finished, and in far better preservation. This majestic edifice is

'One hundred and twenty feet in length, and fifty-nine feet nine inch-

es in breadth. The intercolumniations are five feet nine inches, with a diameter of three feet six inches under the ovolo, and four feet ten inches at the base. The entablature is ponderous, and the cornice more than usually projecting, which probably adds to the dignified effect of its massiveness. The cella is standing, with a portal in the front between two pillars and two pilasters, and six small arched doors at the sides, besides a staircase to the right and left, communicating with the roof. At the east end, there is an area or pronaos attached to the building, composed of large blocks of stone, with a flight of steps leading up from the side, which commands as fine and interesting a subject for the pencil as the draughtsman can possibly desire or imagine. Supposing the spectator to be seated on the wall, with his back to the sea, he will have immediately on his left, in the front ground, the beautiful façade of the temple; beyond the outer pillars of which, the modern town appears ranged along the heights in the distance, with the Dominican convent and gardens on a hill to the right of it; the church of San Nicolo and Franciscan convent below, picturesquely varied with groupes of olive and almond trees, that time has gracefully raised over the ruined habitations and once animated scene of the Grecian city.

Altogether, this ancient edifice, from its remarkable site, high state of preservation, and architectural beauty, is one of the most irresistibly striking objects I ever saw: highly wrought in its ponderous and symmetrical individualities, it is at once graceful, elegant, energetic, and austere; and exhibits a fine specimen of the wonderful durability of these monuments of Grecian art.

This is good description, and it would have been still better without the affectation of refinement, in its 'symmetrical individualities,' and the incongruous phraseology that immediately follows. Of the temple of Hercules, only one column is standing; and that of Olympian Jove is a heap of ruins. Small, but cleverly executed lithographs represent the actual state of the best preserved edifices.

The mud volcano of Maccaluba is one of the most interesting objects in the neighbourhood of Girgenti. On the summit of an eminence about four miles north of the city, there is a plain, half a mile in circumference, of which the entire surface consists of mud, varying in consistency according to the state of the atmosphere or the season. At times, it assumes a convex shape; but at intervals, it becomes depressed in the centre. A number of small cones rise at irregular distances, each ejecting mud from its crater in the course of its average operations, but occasionally exhibiting a more turbulent character, and throwing up more solid materials to a considerable height, with loud and frequent detonations.

Anxious to reach Syracuse, our hasty Traveller left unexplored the interesting tract which lies immediately within the shores terminating in Cape Passaro; and for the same reason,

he declined a proposed excursion to the site of the wealthy and romantic Enna, from whose 'yellow meads of asphodel,' Proserpine was carried off by 'gloomy Dis.' Syracuse is fairly described, but it has been too frequently the subject of observation and narrative, to require any immediate notice from us; more especially as we are not enabled to offer anything new or peculiarly illustrative from the slight details before us. A similar cause will prevent us from halting at Catania, Etna, or Messina.

The Lipari Islands are interesting, both from their natural aspect, and from historical recollections. Stromboli is remarkable for its unintermitting volcano, of which we lately gave a description from Mr. Scrope's volume on volcanic agency. The present Writer, however, says nothing of any danger in the approach to the projecting rock that affords so complete a view of the phenomena. The principal island, which gives name to the groupe, is fertile; and its inhabitants are distinguished for hospitality. Volcanic products are every where observable, and the prevalent character of the whole of these insular elevations, leaves no doubt of their origin. That subterranean fires are still in operation, is evident from the hot springs and the vibrations of the earth, with the mutterings and explosions that indicate the continual generation of elastic fluids.

Returning from these islands, our 'Naval Officer' landed on the northern coast of Sicily, along which he hurries in the same unsatisfactory manner as marked his former movements, notwithstanding the temptation held out in the following paragraph.

'The northern coast of Sicily has been hitherto most frequently neglected by travellers, being generally considered unattractive, because unable to boast of the same number of cities celebrated in the history of antiquity for their warlike importance or military achievements, as the south; however, I consider it by no means wanting in interest either to the eye or the imagination, of which ample testimony is afforded in the records of Diodorus, Strabo, Pliny, and Cicero, who describe it as interspersed with towns reputed for their riches and population, lands teeming with the beneficence of nature, and a climate even superior to that of the south. Whilst in modern days, it continues remarkable for its local amenity and forest scenery, the fertility of the soil, the beauty and luxuriance of its vegetation, and the abundance of its delicious fruits; also, the beautiful formation of its coast, which is divided into gracefully curving bays and picturesque creeks, by bold projecting promontories and rocky capes, whose precipitous heights are frequently crowned by the romantic ruins of some fallen castle or deserted convent, which considerably enhance the pictorial effect of the coast, and give additional zest to the traveller's researches in quest of scenic beauties.'

While on this beautiful island, nature has thus lavished her bounties, man has every where marked his path with injury and desolation. War has left her signature in ruins; superstition, in the universal absence of true devotion, and the depressing and demoralising influence of monachism; tyranny and misrule, in the impoverishment of an ignorant population, and in the imperfect cultivation of a proverbially productive soil. We had hoped better things from the accession of the present monarch; but, so far as we can learn, things go on much in the old track. This may last for a while, but the season of re-action will arrive. *Après nous la deluge*, may be the evasion of to-day; but, for a future generation of selfish or voluptuous rulers, it is the prophecy of destruction. All the darkness that has been cherished and deepened, and all the misery that has been inflicted, will be visited on the dynasties of oppression.

The lithographic decorations of this volume, by Haghe, are, as we have already had occasion to observe, interesting in subject and good in execution: of the coloured costumes, we can say little in praise.

ART. VIII. SELECT LITERARY INFORMATION.

In the press, *Sober Thoughts on Prophecy: Essay the First*. By J. W. Niblock, D.D. In this work, an attempt is made to refute those modern Millenarians who, by ante-dating the Dominion of the Western Church, anticipate the destruction of Popery, the Conversion and Restoration of the Jews, the Millenium, and the End of the World.

In the press, *An Introduction to the Literary History of the Bible*. By James Townley, D.D. Author of "Illustrations of Biblical Literature," &c. 1 vol. 12mo.

Shortly will be published, *A History of the Council of Trent*, compiled from the most authentic sources. This work will contain numerous facts and statements illustrative of the Roman Catholic System, and the Ecclesiastical History of the period (A.D. 1545—1563), derived from scarce and valuable books.

In the press, *Christian Charity Explained, or the Influence of Religion on Temper*, stated in an exposition of the 13th Chapter of the First Epistle to the Corinthians. By the Rev. J. A. James. 1 vol. 12mo.

Shortly will be published, a Third Edition of Mr. T. K. Hervey's *Australia*, with many additional Poems. A new Poem by the same Author is in preparation.

In the press, to be published in Monthly Parts, in demy and royal 8vo., *The Holy Bible*; comprising the Authorized English Version, with the Marginal Readings; the various Renderings of the most approved Translators; Critical and Explanatory Notes; and Devotional Reflections. Also, Specimens and Refutations of the most specious of the Roman Catholic, Unitarian, and Antinomian Annotations; and comparative Views of every important Scriptural and erroneous Doctrine. To be completed in 3 vols.

Mr. Lockhart has nearly completed his *Life of Robert Burns*, for Constable's Miscellany, which will appear on the 12th of April; and in order to gratify those who are already in possession of the best editions of the Poet's Works, a small impression, beautifully printed by Ballantine, in 8vo., will be ready at the same time. Both editions will be embellished with a full-length portrait of Burns, engraved by Miller after Naysmith.

In the press, the Second Volume of the *Works of Arminius*. Translated from the Latin, with illustrative notes. By James Nichols. 8vo.

In the press, *My Early Years*; for those in Early Life.

ART. IX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the late Rev. John Townsend, Minister of Jamaica Row Chapel, Bermondsey, Founder of the Deaf and Dumb Asylum, &c. (Portrait.) 8vo. 9s.

HISTORY.

The History of Rome. By B. G. Niebuhr, translated by Julius C. Hare, M.A., and Connop Thirlwall, M.A. Fellows of Trinity College, Cambridge. Vol. I. 8vo. 15s.

MISCELLANEOUS.

Ralph Gemmell, a Tale for Youth. By the Rev. R. Pollock, author of the Course of Time. 18mo. 2s. 6d.

The Persecuted Family, a Narrative of the Sufferings endured by the Presbyterians in Scotland during the reign of Charles II. By the same Author. 2s. 6d.

A Practical Survey of the Faculties of the Human Mind, with Hints for their Proper Exercise, Regulation, and Improvement. In Four Lectures, delivered to a Class of Young Persons associated for Moral and Intellectual Improvement. 2s. 6d.

The Head Piece; or, Phrenology opposed to Divine Revelation. By James the Less. To which is added, a Helmet for the Head Piece; or, Phrenology incompatible with Reason. By Daniel the Seer. 12mo. 4s.

MORAL PHILOSOPHY.

Elements of Mental and Moral Science; designed to exhibit the original susceptibility of the mind, &c. By the Rev. G. Payne. 8vo. 12s.

POETRY.

Dunwich: a Tale of the Splendid City, in four cantos. By James Bird, Author of the Vale of Slaughden, &c. 8vo. 7s. 6d.

The Potter's Art: a Poem, in three cantos. 12mo. 3s.

Moral and Sacred Poetry: selected from the works of the most admired authors, ancient and modern. By Thomas Willcocks and Thomas Horton. 6s. In cloth.

Sacred Emblems; with miscellaneous pieces in verse, moral and devotional. 2s.

THEOLOGY.

Calmet's Dictionary of the Bible, with the Fragments. A new Edition, being the fifth. Parts I. II. and III. 24s. each in bds.

Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries: selected and arranged in the alphabetical order of the deceased. By Ingram Cobbin, M.A. 12mo. 6s.

A Practical Exposition of the Revelation of St. John, with Tabular Views of the Revelations, together with the corresponding visions in Daniel. By T. Keyworth. 2s.

The Daily Expositor of the New Testament. By T. Keyworth. Vol. II. completing the work. 8vo.

An Introductory Discourse, by the Rev. W. Orme; and a Charge, by the Rev. Andrew Reid: delivered at the Ordination of the Rev. Ebenezer Miller, M.A. to the Pastoral Office over the Church assembling at Old Gravel Lane, on February 22, 1828. Published at the request of the Church and their Pastor. 8vo. 2s.

* * Each may be had separate, price 1s.
Two Funeral Discourses. The First by William Bengo Collyer, D.D. LL.D. F.A.S., &c. occasioned by the Death of Mrs. H. F. Burder. The Second by Henry Forster Burder, M.A. at the Interment of Mrs. Collyer. 1s. 6d.

A Brief Inquiry into the Prospects of the Christian Church in connection with the Second Advent of Our Lord Jesus Christ. By the Hon. and Rev. Gerard Noel, Curate of Richmond, Surrey. 1 vol. 8vo.

TRAVELS.

Journal of a Residence in the Sandwich Islands, during the Years 1823, 1824, and 1825: including Remarks on the Manners and Customs of the Inhabitants; an Account of Lord Byron's Visit in his Majesty's ship Blonde; and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of Oahu. By C. S. Stewart, late American Missionary at the Sandwich Islands; with an Introduction, and occasional Notes. By William Ellis. With a map and engravings. 1 vol. 12mo. 8s.